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Vol. LXXVIII, No. 1 January, 1928

The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

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AMERICAN ECCLESIASTICAL REVIEW

PUBLISHED AT
113 E. Chestnut Street
Lancaster, Pa.

1305 Arch Street
Philadelphia

GENERAL OFFICES
1305 Arch Street
Philadelphia, Pa.

Copyright, 1927: American Ecclesiastical Review

Subscription Price: United States and Canada, $4.00—Foreign Postage, $1.00 additional

Sole Agents { Great Britain: Burns, Oates & Washbourne, 8 Paternoster Row, London, E. C., 4
Ireland: Catholic Truth Society of Ireland, 24 Upper O'Connell St., Dublin
Australia: W. P. Linehan, 8 Bourke St., Melbourne

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THE ECCLESIASTICAL REVIEW

EIGHTH SERIES.—VOL. VIII.—(LXXVIII).—JANUARY, 1928.—NO. 1.

MINOR BASILICAS.

FROM time to time, the *Acta Apostolicae Sedis* publishes the text of a pontifical brief erecting some venerable church into a Minor Basilica. The case, frequent enough in Europe, was, until these last years, unexemplified in the United States; but pontifical favors have been, of late, coming in ever increasing numbers to the prosperously growing American Church, and, last year, St. Mary's Church, Minneapolis, hitherto popularly known as the "Pro-Cathedral", was made a minor basilica, and there is every reason to expect that, before long, the same honor will be bestowed upon others of our churches. But, honorable as it is, the pontifical "indult", raising a church to the rank of a minor basilica, is apt to cause no small embarrassment, for it is always worded in very general terms, and seems to imply that the "customary honors and privileges" of a minor basilica are well known. Perhaps they should be more generally known, but, for obvious reasons, such knowledge is admittedly rare, nor is there in English any book to which one may have recourse to obtain that useful if not necessary information. The following pages in which are summarized the canonical regulations concerning the status and honors of minor basilicas will endeavor to supply the lack of literature on that interesting subject, and may prove useful for the present or the future to the clergy of our new basilicas.

I.

The origin of the word *basilica* is one of the most obscure in our ecclesiastical vocabulary. Perhaps some persistent scholars may still be found who hope to unearth the true original sense

of the word, but, wishing them success in their search, one may be content in the meantime to study basilicas *quoad rem,* without further speculating on the earliest meaning of their curious name. The word has of course a Greek origin and signifies "kingly", but was it, in any general manner, used in Greek-speaking regions with the connotation of a "large hall"? One may well believe it, although positive historical proof is still wanting; but we know that this originally Greek word was, in the later times of the Republic and under the Empire, a well used Roman word for a large hall intended for public meetings. On the other hand, we find references to certain basilicas erected by wealthy patricians of Rome for their own private use, gatherings of their clients, banquets, receptions, and the like.

To say that the Roman basilica was a public building means that is was destined for public use, not necessarily that it was erected from public funds. Seldom, if ever, was that the case. In fact, public buildings and monuments, in the glorious days of Rome, were frequently donated by "public-spirited citizens", the public-spirited citizen of those remote days being not so very different from his modern counterpart, a citizen of considerable wealth who, while feeling in his heart a certain sense of duty toward his compatriots, does not altogether lose sight of the moral, social, political, or simply personal advantages likely to accrue to him as consequences of, or returns for, his generous benefactions. This last point is strikingly illustrated by the well-known fact that all these old civil basilicas bore the names of their founders. It is in the last two centuries B. C. that the erection of basilicas became a sort of fashion, and wealthy citizens vied with one another in constructing these magnificent buildings. Between 184 and 121 B. C., there were built in the Forum of Rome the basilicas Porcia, Fulvia, Sempronia, and Opimia. After 46 B. C., the splendid Basilica Julia was erected by Julius Caesar and completed later by his nephew Augustus. The vogue was not confined to Rome, but spread also through the provinces. Few municipia in Italy or provincial towns in Africa could not boast at least one of those great halls, and the ruins of the African basilicas still command the admiration of the educated tourist, no less than that of the archeologist.

The basilica was essentially an oblong building, divided inside into three aisles or naves by two rows of columns, the central aisle being at least twice the width of each of the side aisles and considerably higher. The total length of the structure was between two and three times its width; one end of it was rounded, forming a large semi-circular recess called *apsis* or *tribuna,* and the opposite end was open with one or, more usually, three large doors. The simple plan and large proportions of the basilica made it an ideal hall for meetings. It was used not only for market purposes and the administration of justice; but also as a convenient place for political or other assemblies of the people; therein orators could make themselves heard much better than in the open forum, and large audiences could be gathered in bad weather, for the basilica, despite the too generalizing assertion of certain archeologists, was habitually roofed.

At different times during the first three centuries of our era, the Christians, taking advantage of a lull in the persecution, attempted to satisfy the need of proper meeting places, large and convenient enough to accommodate their ever increasing membership. What better style of building could they imagine than the well known and popular style of the basilica? Rarely indeed could those early Christian halls, rapidly erected by popular subscription among the brethren, compete in size and architectural beauty with the public basilicas for the construction of which time, labor and wealth had been lavishly expended; but some of them, possibly the gifts of some wealthy members of the community, were not altogether unworthy of the name by which they were habitually designated by the brethren—*dominicum*—the Lord's house.

Nearly all those early Christian basilicas disappeared during the last persecutions, and it was only after 312 A. D., that the Church, now freed and favored by Constantine and his successors, was able to erect those magnificent buildings some of which, however sadly altered and "restored" in successive ages, still stand, a mute but eloquent testimony to the generosity and artistic sense of our ancestors in the faith, St. John Lateran (c. 315?); St. Paul Outside the Walls (c. 380), rebuilt on its original plan after the destructive fire of 1823; St. Lawrence (c. 330); St. Mary Major (c. 360), to mention only a few of the oldest and most venerable.

Indeed so impressive were those new edifices that the old name *dominicum,* until then generally used for a church, quickly disappeared from the ecclesiastical vocabulary, and any church of considerable proportions and architectural merit was called a basilica, like the civil building which had supplied its convenient plan; and for some time the term *basilica* continued to be common to the civil building and to the church structure; but it gradually became exclusively ecclesiastical as a consequence of the ever centralizing administration of the Roman Emperors which rapidly extinguished public life and political interest in the citizenry of the empire. There being no longer any political meetings, the basilicas became useless; they were not kept in repair, but left to disintegrate; later some few were changed into churches; others were transformed into private dwellings, and what was left of them in the fifth century suffered destruction at the ruthless hands of the invading barbarians. Only the Christian basilicas, protected as they were by religious reverence, escaped plunder, arson and ruin; and when the cloud had passed away, when the last of the barbarians had settled to enjoy his conquest, and the Romans looked round to see what finally remained of their once impregnable city, the word *basilica* could mean only a Christian church, for there was no other building to which it might apply, except for ever after in an archeological sense.

Since that time the word *basilica* has exclusively designated a church building. Architecturally it means a church erected according to the style favored by the builders of the great churches of the Greco-Roman period; canonically, a church to which special veneration is due on account of its antiquity and historical associations, or by virtue of a special privilege granted by the Sovereign Pontiff. Nor, in the present order of things, is anyone allowed indiscriminately to decorate a church, however holy and venerable, with the title of basilica. The churches entitled to this honor are duly catalogued, and their number cannot be increased, except by an act of the Supreme Pontiff expressly granting this privilege.

Of churches distinguished by the honorable name of basilica, there have been two classes recognized from time immemorial, the *Major Basilicas* and the *Minor Basilicas.* How the distinction was made *de jure* as well as *de facto* may perhaps

never be known with certainty; but it is a very ancient one, probably brought about by the slow working of time, and, whatever its origin, it is now a legal distinction which canonists endeavor to explain in a pleasant anachronistic preamble in which the student of canon law is gravely informed that the major basilicas are the only real and properly so-called basilicas, while other churches have, at different times, been honored with the title by the Supreme Pontiff, and are known as minor basilicas. Indeed that pontifical decree bestowing this title on certain churches outside of Rome in modern times is a legal document the text of which could easily be produced, and the *Bullarium* contains many such decrees; but the classical canonist might, to say the least, find it difficult to tell the interested historian just when certain ancient Roman churches were elevated by pontifical indult to the dignity of minor basilicas.

Perhaps one could discover the fundamental reason for the distinction between these two classes of churches in the fact that some churches were erected or rebuilt later than the others, at a time when financial and artistic resources were considerably diminished, and the Roman population greatly reduced. These basilicas were therefore made smaller (*minores*) than the older ones. Hence the modern legal distinction between major and minor basilicas might well have originated in a difference of size.

Whatever the value of this surmise, Rome actually and legally possesses four major and nine minor basilicas. The major basilicas are signally distinguished from all other churches: they are, properly speaking, the Pope's churches, and some canonists advance the opinion that these four churches are altogether and in a body the cathedral of the Pope as Bishop of Rome. This opinion, however, is not accepted by the majority who, in conformity with history and tradition, ascribe to the Pope only one church as his cathedral, the basilica of St. John Lateran. These four great churches, however, so exclusively belong to the Sovereign Pontiff, that the main altar in each is reserved for his own use, and no one may officiate thereat without his special permission. When a cardinal, on some great occasion, officiates at the main altar of one of the major basilicas, the text of the indult authorizing him to do so is posted in view of the people.

II.

The four major basilicas are:—1. St. John Lateran (*Basilica Lateranensis*), formerly known as the Basilica of the Saviour, which, as said above, is the cathedral of the Pope as Bishop of Rome, and therefore the seat of his primacy over the whole Church of God, whence this venerable church is rightly called the Mother of all other churches, as is proclaimed by the inscription placed in it by command of Pope Clement XII,

SACROS [ancta] · LATERAN [ensis] . ECCLES [ia]
OMNIVM . VRBIS . ET . ORBIS
ECCLESIARVM . MATER
ET . CAPVT

2. The Basilica of SS. Peter and Paul on the Vatican Hill (*Basilica Vaticana*), the largest church in the world, magnificently rebuilt by Julius II and Leo X, and the only one in which, since 1870, the Sovereign Pontiff officiates, because it is connected with the Vatican palace, so that he has access to it without setting foot on ground claimed by the Italian Government. 3. The Basilica of St. Paul Outside the Walls (*Basilica Sancti Pauli extra Muros*), which was destroyed by fire in 1823, reconstructed on its original plan by Pope Leo XII, and solemnly consecrated by Pope IX. 4. The Basilica of St. Mary Major (*Basilica Liberiana*), erected under Pope Liberius (c. 360) and known in liturgical lore as "Our Lady of the Snows" on account of the alleged miracle of a flurry of snow which is said to have fallen on the spot, 5 August, and marked the emplacement of the future basilica.

These four great churches, together with St. Lawrence Outside the Walls, the first of the minor basilicas, have been for ages known as the patriarchal basilicas, and each is technically supposed to be the Roman seat of one of the five great Patriarchs. As such they are traditionally ascribed as follows: 1. St. John Lateran, to the Pope as Bishop of Rome and Patriarch of the Western Church; 2. SS. Peter and Paul, to the Patriarch of Constantinople; 3. St. Paul Outside the Walls, to the Patriarch of Alexandria; 4. St. Mary Major, to the Patriarch of Antioch; 5. St. Lawrence Outside the Walls, to the Patriarch of Jerusalem. The patriarchal status of St.

Lawrence Outside the Walls is not admitted by all scholars; but that basilica is nevertheless considered "patriarchal" for all practical purposes.

Certain exclusive privileges characterize the four major basilicas: 1. With the exception of St. Paul Outside the Walls, they are governed by a Cardinal with the title of *Archpriest* who personally represents the Pope. The Basilica of St. Paul Outside the Walls is not governed by a Cardinal Archpriest, but by the Abbot of the Benedictine monastery connected with the basilica.

2. They have a chapter of Canons and a College of Penitentiaries, except at St. Paul Outside the Walls, where the chapter is made up of the Benedictine monks.

3. They are open all day, while the other churches of Rome close at certain hours.

4. By decree of Pius X (*Inter multiplices,* 21 February, 1905) the canons of the three basilicas inside the walls have the title, rank and honor of Protonotaries Aposotolic Supernumerary.

5. Each major basilica has five doors, one of which, known as *Porta Sancta,* is walled up and marked with a brass cross. It is the famous "Jubilee Door", which is opened only during the year of the Jubilee. At the beginning of the Jubilee year, the Pope himself solemnly opens the walled door of the Vatican Basilica, and a Cardinal is deputed to open in his name the "Holy Door" of each of the three other basilicas.

6. To all major basilicas belongs the privilege of using the pavilion (*conopaeum*) and the bell (*tintinnabulum*), two insignia the nature and use of which will be explained further on.

III.

The minor basilicas, in Rome and elsewhere, are greatly distinguished churches, but they rank much below the major basilicas in veneration, honors and privileges, albeit several of them are, at least as to their primitive foundation, of equal antiquity with the four greater ones. As said above, Rome possesses nine minor basilicas which rank as follows:—

1. St. Lawrence Outside the Walls, which is a Patriarchal Basilica, assigned to the Patriarch of Jerusalem (c. 320).[1]
2. Holy Cross of Jerusalem (c. 320).
3. St. Sebastian Outside the Walls (c. 350).
4. St. Mary *in Trastevere* (across the Tiber), which was the titular church of the late Cardinal Gibbons (c. 340).
5. St. Lawrence *in Damaso* (c. 360).
6. St. Mary *in Cosmedin* (c. 550).
7. The Twelve Apostles (c. 340 ?).
8. St. Peter in Chains (*Basilica Eudoxiana*) (c. 320).
9. St. Mary Queen of Heaven *in Monte Sancto* (1664).

Several other ancient churches in Rome, like St. Agnes Outside the Walls, St. Clement, etc., are sometimes called "basilicas", and there can be no reasonable doubt that they must have been rightly so-called in early times, before the word had acquired its canonical meaning; but they are not now officially ranked among the minor basilicas.

Besides these nine Roman churches, many others, in Italy and elsewhere, have at different times been raised to equal title, rank and honors with the nine minor basilicas of Rome; the latest in this country being the so-called "Pro-Cathedral" of Minneapolis, Minnesota, proclaimed a minor basilica by a brief of Pope Pius XI.[2] The status and honors of these churches will now be studied at some length.

IV.

From time immemorial, and either by pontifical grant or quiet assumption benignly winked at by the authorities, the minor basilicas of Rome have enjoyed some of the privileges of the four major ones. If there was a positive pontifical concession, as canonists tell us, the text and memory of it must have been lost for ages. What seems to justify doubts as to the pontifical concession of those basilical privileges is the fact that, in the last century, when the clergy of certain newly erected minor basilicas in Italy requested the Sacred Congregation of Rites to inform them of the exact nature and extent

[1] The date given is approximately that of the early foundation or transformation of the church. In most cases, however, the church was rebuilt or remodelled in the eighth century, and several times altered in subsequent ages.

[2] *Extat in civitate,* February, 1926.

of these "customary honors and privileges", the request seems to have caused no small embarrassment. What those privileges were; where to find them; when and how, if ever, they were defined and granted by some pontifical decree, nobody appeared to know. Two remarkable incidents, among others, were the cause or the occasion of a better definition of the status and honors of minor basilicas.

The first happened in 1817. At the request of Ferdinand IV, King of the Two Sicilies, the diocese of Syracuse was divided, to create the new diocese of Caltagirone. Now there had existed for a long time, in the new episcopal city, two collegiate churches, each of which was competing for the honor of becoming the cathedral church of the new diocese. One of these churches (St. Julian's), on account of its more convenient location was made the cathedral; and, in order to alleviate the disappointment of the clergy and people of the other church (St. James'), a pontifical decree raised it to the dignity of a minor basilica. The collegiate chapter of the new basilica then requested the Sacred Congregation of Rites to give more precision to the terms of the decree, and state, among other things, whether and to what extent they had a right to make use of the pavilion and the bell after the style of the Roman minor basilicas. The Sacred Congregation, apparently embarrassed, decided to submit the case to Pope Pius VII himself. The Pope declared that the new basilica was entitled to the display of those insignia, with the restriction however that they should be carried only in the church itself or in processions held within the parochial limits, but never in presence of the cathedral chapter, save on the occasion of the great procession held in honor of St. James, the patron of the parish. This response seems to have satisfied the Caltagironians, for they were not heard of again; but it contained no directions for general practice, as it was intended solely for the settlement of a local dispute of precedence. In point of fact, the restrictions made to the privileges of the basilica of Caltagirone must be regarded as mere local regulations, for they are not, as will be noted further, imposed on other minor basilicas, unless peculiar local circumstances prompt the imposition of similar restrictions, in which case, the pontifical decree clearly states the limitations of the basilical privileges.

The second incident gave occasion to the much desired definition of what was really meant in papal briefs by "customary honors and privileges". In 1834, the cathedral chapter of Lucera, in southern Italy, petitioned the Holy See for a double honor, the erection of the cathedral church into a minor basilica and the grant of the pontificals to all the canons. The chapter apparently asked more in order to obtain less, for the grant of such exceptional distinctions at once could scarcely be expected. By a brief dated 8 August 1834, Pope Gregory XVI declared the cathedral church of Lucera a minor basilica "with all privileges, graces, prëeminences, exemptions and indults" usually attached to that title; but, as could easily be foreseen, the canons were denied the privilege of the pontificals. There must have been, in the Lucera chapter house, considerable discussion as to the exact meaning of the solemn but vague wording of the papal brief, and, as they could not come to an agreement, the canons twice petitioned the Sacred Congregation of Rites for an explanation. They wished in effect to know exactly what privileges were bestowed on them, so as not to risk exceeding the terms of the concession, nor fail to avail themselves of whatever had been granted, ("hoc potissimum fine ne aut concessionis fines ipsi excederent, aut aliquid ex concessis adimerent"). The first request was apparently ignored; but its repetition seems to have caused the Sacred Congregation much perplexity. A meeting of the Congregation was held at the Vatican, 12 March 1836, in which no definite conclusion could be reached, and the solution of the case was postponed until the matter could be fully studied by a competent master of ceremonies. The liturgy specialist commissioned to make the investigation was Cardinal Giacomo Brignole. He studied the question seriously, and was ready to report 27 August, 1836. After protracted discussion ("re mature diligenterque discussa ac rite librata"), the Cardinal's report was adopted in its entirety, save for one point, namely, his opinion that the canons should have the privilege of the hand-candlestick; and the Sacred Congregation decided that his interpretation of the terms of the indult would henceforth have the force of law and apply not only in the case of the Lucera cathedral for which it was primarily intended, but also to all other churches raised or to be raised in the future to the rank and dignity of minor basilicas.

The brief of Cardinal Brignole was not an arbitrary interpretation of vague legal terminology, but the result of his careful study of the honors and privileges belonging to the Roman minor basilicas from time immemorial, and comprising in practice prëeminence, the use of the pavilion and bell, and the wearing of the cappa magna by the canons. The church has also by custom the right to have a coat-of-arms and a corporate seal.

The prëeminence of a minor basilica has reference to the rank of its corporate clergy in public ceremonies, particularly in cortèges and processions. In a cortège,[3] the clergy of a minor basilica marching in a body has the right to precede the body of clergy of other churches, and in a procession they have the corresponding right of following; in other words, the clergy of a minor basilica is senior to the clergy of other churches, not indeed individually, but corporately. However, this privilege must not be understood as affecting the rank of the clergy of the cathedral church, for the cathedral clergy always remains senior to the rest of the clergy of the diocese.

One must note that the privilege of prëeminence of the basilical clergy is not diocesan, and therefore is not restricted to diocesan territory, for it is a papal grant of universal character, so that, while the cathedral clergy loses its prëeminence outside the diocese, the privilege of basilical prëeminence always and everywhere belongs to the basilical clergy. When the respective clergies of two or several minor basilicas are present at the same public ceremony, the order of seniority among them is strictly in accordance with the date of erection of their own churches into minor basilicas, and irrespective of the diocese to which each basilica may belong. But from the general principle that an individual or a corporation honored with several titles entailing distinction and precedence may always use the title which is under the circumstances the highest and most honorable, it follows that, when a cathedral church is at the same time a basilica, its clergy enjoy the cathedral prëeminence in the diocese and the basilical prëeminence outside of it. No other principle affects the right of prëemin-

[3] In a *cortège*, the higher or senior in rank or dignity walk first, while, in a procession properly so-called, the juniors precede the seniors. This distinction is not observed as it should be in many of our Catholic ceremonies.

ence of a minor basilica; although certain basilicas have had from time immemorial, and others have obtained in modern times, some titles of honor, like *insignis* or *perinsignis*, such titles are merely honorary and confer no special right of precedence on the clergy of churches so honored.

The second privilege of a minor basilica is the use of two insignia, the origin of which is lost in the mist of ages, the pavilion (*conopaeum*) and the bell (*tintinnabulum*). The pavilion, or canopy, so characteristic of the basilica that it is popularly known in Rome as "basilica", is a large umbrella or parasol, so constructed that it cannot be fully spread, but remains half open; it is made up of red and yellow silk in twelve alternate stripes, six yellow and six red, with contrasting pendants, so that each stripe has a pendant of the opposite color; these pendants are braided and fringed in yellow, and the handle is an ordinary banner pole. The whole structure is topped with a ball surmounted by a cross, both of gilt metal. In accordance with the decree of 1836, the pavilion of a minor basilica must not be adorned with silver or gold ("omni tamen auri et argenti ornatu ab eo excluso"), such rich ornament being reserved for the pavilions of major basilicas. As interpreted in practice, the decree sets a difference between the pavilion of a major and that of a minor basilica. The former is made up of alternate stripes of scarlet velvet and gold cloth, richly embroidered, braided and fringed in gold, while the material for the latter is plain or damask silk alternately red and yellow, without gold embroidery and with braiding and fringe of yellow silk.

This singular article of ecclesiastical ornament has been for ages part of the supellex of the Roman basilicas, but we are left to conjectures as to its origin or early use. Still, when one remembers that many of the most ancient customs and usages of the Roman Church have an Asiatic origin, through imitation of the etiquette of the imperial courts of Nicomedia and Constantinople, the nature and origin of the pavilion may be more readily understood. Throughout the Orient, a pavilion, or elaborate parasol, held above the head of the sovereign, to shelter him from the sun in public ceremonies, remains to this day an exclusive symbol of the supreme power. On the other hand, the red and yellow pavilion has been from time

immemorial one of the chief insignia of the papal government. From this, it does not seem improbable that, in post-Constantinian times, the pavilion was used in Rome much in the same fashion as it is still used nowadays at the court of Oriental princes; it must have been held open above the head of the Roman Pontiff in all his public appearances, the most frequent of which were the occasions when, on station days and festivals, he went to the appointed basilica to officiate or attend the services. Holding the pavilion over the Pontiff's head was doubtless considered a great honor eagerly sought by the members of the church visited; and we may well suppose that, in order not to be frustrated from that honor by the papal attendants who had brought their own pavilion from the pontifical palace, each basilica held one in readiness for such occasions. That pavilion was carried by the clergy when they went over to meet the Pontiff at the entrance of the church, and the bearer held it then half open, ready to be instantly opened and spread over the Holy Father's head as soon as he would alight from his horse or carriage. In the course of time, however, the Pontiffs gradually ceased to make actual use of the pavilion; but the basilical clergy continued to have one ready in case of emergency whenever they received the Pope, for it would have been nothing short of a calamity if the Pope had had need or desire for the pavilion and none should have been at hand. Such emergency must have occurred very rarely if ever, and the pavilion became obsolete as to its practical use. It was always held ready, but never was fully opened, which caused its material, doubtless for reasons of economy, to be gradually reduced, so that, as the pavilion is made nowadays, it may indeed be closed like an umbrella, but when open to its maximum, it keeps a conic shape. It would now be impossible to use the pavilion for its original purpose; like many other church articles, after it had long passed from actual use, it has been retained as a mere symbol of honor.

The other mark of dignity peculiar to a basilica is the bell (*tintinnabulum*). Its origin is not clear, but may probably be traced to the practice of announcing, by the sound of a bell, the starting of the clergy procession going over to meet the Pope at the doors of the basilica. The basilical bell is not different from any other, except for its mounting; it is a

bell of small dimensions, being no more than six inches in diameter at its lowest part; but it is mounted in an elaborate framework of metal or gilt wood, fixed to the top of a banner pole, a sort of portable belfry. That little edicule admits of the greatest variety of styles. In Rome it is generally made in the rocaille style of the eighteenth century, of which the Romans seem inordinately fond; but any other form is permissible, and it may be designed so as to be in accord with the architecture of the church.

Both the pavilion and the bell are carried banner-like by employees of the church or members of the congregation. The bearing of these insignia is not, like that of the processional cross, the exclusive privilege of a subdeacon or cleric, for they are not, properly speaking, liturgical emblems; their ceremonial status is rather like that of the parochial or sodality banners, and they are therefore legally handled by laymen. In all processions, inside as well as outside the church, except processions of a funeral character, the two insignia are displayed and borne after the processional cross, the bell behind the cross, and the pavilion following the bell. The privilege of using and displaying these two insignia being a papal favor is entire, absolute and without restriction, and cannot be impeded, curtailed, much less abolished, by diocesan authorities, nor can any local legislation or custom prevail against it.

The pavilion and the bell are distinctions which belong to all minor basilicas; but the privilege of wearing the cappa magna is somewhat restricted. It is not granted to the clergy who have the ordinary care of souls in the parish, but to the chapter of canons, either collegiate or cathedral, if any exists in the church decorated with the basilical title. Hence this privilege remains for the time being in abeyance in this country, since there have not yet been constituted in our churches collegiate or cathedral chapters. But the privileges goes with the conferring of the basilical title, so that, if a chapter were created at any time in a basilica, its members would *ipso facto* come into the fruition of the right to wear the cappa magna.

The cappa magna here mentioned is not the full and solemn garment worn by cardinals and bishops, but what is known as the canonical cappa magna, of the model worn in Rome by the canons of St. John Lateran. It consists of an ermine cape and

a considerably curtailed mantle of purple woolen material hanging in the back, the train of which is never let down, except on Good Friday, when the wearers go to the adoration of the Cross. Outside of that occasion, the train is lifted and twisted into a bundle which is held at the left side by a purple ribbon.

The cappa magna is worn over the rochet during the liturgical winter season, that is, from first vespers of All Saints' Day (1 November) to the singing of *Alleluia* after the Epistle of the Mass on Holy Saturday. In the summer season, from Easter to All Saints', the basilical canons wear the surplice over the rochet, unless they enjoy the special and explicit privilege of wearing, instead of the surplice, a summer cappa magna, that is, one in which the ermine cape is replaced by one of reddish silk. The cappa magna, it cannot be too often repeated, is exclusively a choir mantle, and must never be used in connexion with the performance of ecclesiastical functions, administration of the sacraments, services, blessings, and the like. It may be worn in the pulpit, however, if a canon preaches within the limits of the diocese in which the chapter is constituted, or even outside the diocese, if he appears in the capacity of a representative of his chapter. And one may add, *ad abundantiam juris,* that the cappa magna, or any other choir cape (mozzetta, mantelletta, etc.) should not be worn by canons or prelates "assisting" the bishop in processions, at the throne or at the altar. On such occasions, the "assistants" or "deacons of honor" should wear the surplice over the rochet.

V.

A coat-of-arms and a corporate seal are by immemorial custom two other distinctions of a basilica. Prevailing ignorance of elementary heraldry in the last and present centuries has caused these two terms to be generally taken as synonymous. One should know, however, that a coat-of-arms is not a seal, although a seal may, and frequently does, contain the coat-of-arms as one of its principal features. A seal is not a piece of decoration on a building, banner, cushion, or letter-head; it is an instrument used to authenticate written documents, or the impression on paper or wax made with that instrument. If

a good engraver can be found, it is proper as well as traditional to have the coat-of-arms engraved on the seal, with a suitable inscription around it. That inscription may be in English or, more properly, in Latin; it is not a *motto,* but a plain phrase which serves to identify the seal, as, for instance, SIGILLVM BASILICAE SANCTAE MARIAE.

It would be too long to deal here at length with the coat-of-arms. Suffice it to say that any symbolic device is not a coat-of-arms, and, while there are many handbooks supplying elementary knowledge of heraldry sufficient for personal enjoyment of that interesting subject, the composition of a correct coat-of-arms requires far greater knowledge and practice, and should be entrusted to a good specialist; for the coat-of-arms of a basilica is of its nature a public and permanent monument, and should for ever after reflect credit on those responsible for its selection. The coat-of-arms of a minor basilica simply consists in a plain shield of arms, without supporters, coronet or any "external ornaments", but "timbered" with the basilical pavilion so placed that its pole be represented as standing upright behind the shield, and the canopy in its ancient form fully spread above it.

The coat-of-arms of a basilica may be sculptured on the front of the church, clergy house, school or other buildings depending on the basilica; it may be engraved on the seal, on the sacred vessels and other silverware; embroidered on the banners, draperies, vestments, cushions, seats, etc.; engraved or printed on letter-heads, church stationery, diplomas, pamphlets, programs, and all other documents issued by the basilical clergy. It is in fine the most usual and ready symbol or sign of the basilica's property, rank, dignity or authority.

VI.

The erection of a venerable church into a minor basilica being regarded as a great honor conferred upon the diocese and the city, it is proper as well as customary to inaugurate the new basilica with appropriate ceremonial. One would look in vain in liturgical books for directions, for this ceremony is a merely traditional one the details of which, however, are faithfully followed in countries where the inauguration of a basilica is not, as it is with us, a new and rare function. With

proper adaptation to our national conditions, the inauguration rites may be described as follows.

The ceremony is presided over by the diocesan bishop. The clergy of the new basilica should, for that occasion, invite the principal members of the diocesan clergy and religious orders, prominent representatives of the lay organizations, the benefactors of the church, and the honorary members of the Roman Court—Knights of the Pontifical Orders, Chamberlains of His Holiness, etc.—who should attend the ceremony in their official uniforms and wearing their decorations. If feasible and convenient, it is proper and traditional to invite also the civil and military authorities of the State and City; front seats, in this case, should be reserved for these officials according to the public order of precedence, and ushers should be in attendance to receive them and lead them to their seats with all the marks of respect that the Church has always shown to the representatives of legitimate authority.[4]

When all invited have arrived and taken their seats, Pontifical Mass begins. The bishop may either pontificate in person, or solemnly "assist" from the throne, vested in cope and mitre. In either case, the Mass proceeds as usual till the Gospel, which is followed by a sermon of some oratorical merit explaining the meaning of the ceremony. After the sermon comes the inauguration proper.

First, a priest vested in surplice reads to the people, from the pulpit or sanctuary railing, the Latin text and the English translation of the pontifical brief granting the church the rank of a minor basilica. During the reading of the brief, all present, including the bishop, stand with heads uncovered, through respect for the words of the Holy Father. As soon as the brief has been read, the bearers of the pavilion and bell come out of the sacristy where they have held themselves in readiness, and, carrying the basilical insignia, go by the shortest way, without genuflection or bow, to take their stations on the sanctuary steps, outside the communion railing, where they stand, holding the insignia for the remainder of the ceremony,

[4] It may not be useless to mention here that whenever State or City authorities or foreign representatives are invited in their official capacity to a church ceremony, they should be given front seats, preferably on the gospel side. The celebrant and his ministers should bow to them on reaching the sanctuary and before leaving for the sacristy at the end of the service.

the pavilion on the gospel, and the bell on the epistle side. No blessing of these insignia is required.

Should there be, as is fitting, a tablet with a suitable inscription commemorating the ceremony, it should be kept covered with a silk veil until that time, and unveiled by an officer of the church as soon as the insignia-bearers come out of the sacristy.

When the pavilion and the bell have been displayed, the rector of the church, vested in cope and escorted by the second master of ceremonies, comes before the bishop, genuflects (or bows, if he is a canon or a prelate), ascends the throne and kneels before the bishop, holding a salver on which the bishop places the original brief of the Pope. Having received the brief, the rector withdraws with the proper salutations, and carries the brief to the sacristy. That brief must be carefully preserved in the archives of the church. After that, the Mass continues as usual. At the end of Mass, the bishop takes off his vestments, and puts on the cappa magna, while the rector of the Church goes to the sacristy with the other officers, to prepare for the inaugural procession.

In the sacristy, the rector, a deacon and a subdeacon, vest as for the solemn benediction of the Blessed Sacrament—the rector, in alb, stole and cope; the deacon and subdeacon, without maniples. When ready, they proceed to the altar, preceded by the cross-bearer, the acolytes and the second master of ceremonies, and the procession starts in the usual order. First, the processional cross with the two acolytes; then the sodalities or confraternities with their banners; then, the bell and the pavilion (in the order named), preceding the clergy who march two by two in order of precedence, juniors first. The rector of the church walks last of the clergy, assisted by the deacon and the subdeacon, who hold the hem of his cope; behind him comes the bishop in cappa magna,[5] escorted by the first master of ceremonies, assisted by two priests in surplice, and followed by his two *familiares* and the train-bearer. Behind the bishop follow, in mass formation or four by four, the civil and military authorities, the representatives of the lay organizations, the papal knights and other lay officials of the

[5] If the Ordinary is a Metropolitan, the archiepiscopal cross is carried before him by a cleric in surplice attended by two acolytes.

Roman Court, and after them the rest of the laity. During the procession, the choir sings appropriate hymns and litanies.

The procession should be made as solemn and as long as possible; if convenient, it should go outside, and circle the church grounds before reëntering the church. On returning the bearers of the pavilion and bell resume their station outside the sanctuary railing, the rector goes to the foot of the altar with the deacon and the subdeacon, the bishop with his assistants goes to his throne. When all have reached their respective places, the rector intones *Te Deum laudamus.* When the choir has finished the hymn, he sings the verses and the prayer of thansgiving, and the bishop concludes the ceremony by giving his solemn blessing and granting the customary indulgences, after which, in the words of the Pontifical, "vadunt in pace omnes". A detailed account of the ceremony should be written and preserved together with the pontifical brief in the archives of the new basilica.

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PERSONAL HOLINESS AND PRIESTLY EFFICIENCY.

THE Fiftieth Psalm has always been held in special esteem by the children of the Church of God. It is a full and accurate exhibition of the penitential exercises of a devout spirit, authenticated to us by God Himself as a true pattern to be followed by all who have sinned greviously and wept bitterly.

Besides the sense of wrong done to God and of injury inflicted upon himself, there was another thought which bowed the soul of David into the very dust. By this sin of his, he had made the enemies of God to blaspheme. He had inflicted a serious wound upon the cause and upon the Church of God. It grieved him to reflect how he had incapacitated himself for usefulness and lost the right to reprove the scorner or to encourage the upright. How should he, with the burden of unforgiven sin upon his back, reach out to lift a brother from the dust? No longer an innocent shepherd boy, whose music could soothe the vexed spirit, no more a righteous monarch, ruling his people prudently with all his power, but his hands

impure, his spirit troubled, his harp tuneless and discordant, he prays that God might make his heart clean and renew a right spirit within him. "Cast me not away from thy face, and take not the Holy Spirit from me. Restore unto me the joy of thy salvation and strengthen me with a perfect spirit." And the argument which he used to support these petitions is, "I will teach the unjust thy ways and the wicked shall be converted to thee".

Alas, how often self-indulgence and presumptuous sin disabled the Christian from effecting the good he might have done. Often has the good word died unspoken on the lips, because conscience told him his own practice agreed not with it. Who can say that he is pure from the blood of others? Who is there but has occasion to cry for mercy, lest perchance any are already in the world of woe, through his neglect or evil influence?

These thoughts press with special force upon such as are deputed to bear the embassy of Christ. There are diversities of gifts of the one and self-same spirit; there are gifts ecclesiastical and gifts personal. But woe is unto those who, accepting the one, do not sedulously seek the other. The gift ecclesiastical makes men forever and indelibly ambassadors of God. Balaam was as much a prophet as Elijah. Judas was no less an Apostle than John. When once men have been ordained to the holy priesthood, there is no retreat. They are henceforward priests forever "according to the order of Melchisedech", officers in Christ's kingdom, and no defects in character can invalidate the lawfulness of their priestly acts. Were it not so, if the unworthiness of ministers hindered the effect of the sacraments, then none could be sure whether the sacrament had been conferred or not.

But the example of Balaam and of Judas shows that, unless together with the official gift of the Spirit they have also His personal unction, the prophet teaches his people the way to hell, and the apostle of Christ performs the secret service of Satan. The Church speaks on this point with singular distinctness. Before she bestows upon the candidate for Holy Orders the powers of the priesthood, she demands to know whether he is worthy. In the ordination ceremony itself, after a space spent in silent prayer and before the awful investiture

is made, the clergy, gathered around the kneeling candidate, invoke the Holy Spirit to descend upon him and enlighten him.

With these general remarks I pass to the subject of this article, which is to set forth the intimate connexion which must always exist between personal holiness and priestly efficiency. I desire to enforce the truth that if God makes clean the heart, and a holy life is the goal, then and then only can a priest successfully minister to the people under his charge. It is to be feared that people and clergy alike undervalue the importance of goodness. The people expect success from pulpit ability, from financial skill and popular manners. They prefer them to unaffected piety and inconspicuous earnestness. And as for us of the clergy, alas, how we close our eyes to this truth and will not see it. We murmur at our providential hindrances; we lay grievous things to the charge of God's people; any and every excuse is admitted for our ill-success, rather than confess the deficiency in religious affection which in truth and fact disables our ministry. We blame everything for this condition; whereas there is only one thing that can do any good, namely to mend ourselves, to change our own ways, to cease all efforts to drive the flock and, running a long way before them, to call them after us, to call them along the rough paths of self-denial.

It humbles us much indeed to remember how many precious hours we have wasted in useless application of remedies, studiously forbearing to touch the spot whence came the pain; and how at last when self-accusation has taken the place of complaint, and we have accepted the bitter remedy for our folly, then as we went forward again humbled, stammering and confused, persuasion came back to our lips, and we conquered because we yielded.

I propose to show the connexion between the spirituality of the man and the effectiveness of the priest. To do this more methodically, I will consider the priest in his three leading characters, as a Preacher, as a Pastor, as an Exemplar.

The Priest as a Preacher.

A little reflection will assure us of the influence of the preacher's own spiritual condition upon all his public teachings. It will affect, for instance, his manner of preaching, and

this is a very important consideration. So soon as one announces the text, he passes an unconscious ordeal of criticism. The people become at once prejudiced against him or are inclined to hearken. Is there that sober gravity about him which implies that he has talked with God, and has come to deliver a message of whose import he is well advised? Has he an humble sense of his own deficiencies, and with this has he also a sense of his official right and responsibilities? Has he come merely to fill out a certain length of time and preach a sermon, or is there a holy thought conceived in his mind and warmed and vivified in the heart? Does he propose to accomplish anything by his sermon, to reach any point or anybody? Does he evidence a childish complacency in the effort he is making, or is self entirely forgotten in zeal for God and good will to men? Is he puffed up with a consciousness of his ability, or has he that quiet deference for the intelligence and rightmindedness of his audience which they feel to be their due? Manners mould themselves to the mind just as clothes do to the body—we cannot put on a right manner. It must be a natural reflection of the inner man.

If during the week previous, the man of God has been truly devout, diligently engaged in holy meditations, lifting up the heart to God every day and all the day, his demeanor will be that of a true priest of God in the pulpit. If he has been pondering for himself the awful mysteries of death and judgment, hell and heaven, with what seriousness and reverence will he speak of them, and instead of hurling angry threats at the people, he will urge them to escape as one who still shudders at the thought of perils past. If his heart has been filled with loving thoughts of God, and with tender pity for the sinner, how will this empty him of himself and guard against levity and self-complacency. For it is among the notes of charity that it does not behave itself unseemly. A grave, earnest sermon, evidently intended to accomplish something for the glory of God and the good of men, at once conciliates a congregation and inclines them to hearken. It is very wonderful how the spirit and temper of the man, evidenced by his manner and by the tones of his voice, influence the effect of his teachings. He may speak for instance, upon the Passion of our Lord, collecting each incident of woe, and exhausting all the

language of pathos, while hearts shall be cold as stone. But let him have knelt in the Garden with Him, let him have stood with the weeping Marys at the foot of the Cross, let him have reverently reached out his hand to that wounded side and striven to appropriate its healing stream, and his tale is replete with life, his simplest words are instinct with holy fire; the people cease to admire and are ready to weep with him.

And now as to the subject matter of sermons. There is a wonderful mine of material, and such wealth of allusion and illustration as no other speaker has. Something to fill out the time is easily made, but diligent study and earnest thought are necessary to make an effective preacher. Yet these alone will not secure effectiveness. An appreciative, sensitive mind is necessary, one that catches the contagion of the sacred page, and not merely reads threat or pity, joy or woe; but feels as it reads a sympathizing thrill of dread or tenderness, of pleasure or of sorrow. Without this no man can understand the mind of Holy Writ.

Preaching is eminently a work of adaptation. We do not exhibit a storehouse of remedies, but apply and adapt them to the spiritual wants of our people. It is very sad to see a man combating an error which has no place among his hearers, proving that which no one doubted until he tried to prove it, fighting against enthusiasm when the effections of his people need to be kindled into a blaze, talking earnestly and eloquently about something entirely out of the sphere of common duty and common sympathies.

A truly devout priest cannot trifle thus. Personally engaged in spiritual strife, either wrestling or perhaps still dripping with the sweat of conflict, or rejoicing in advantage gained and hopeful of final victory, he utters that which is of deepest interest to every thoughtful mind. Chords in his heart have vibrated under the breath of the Holy Spirit, and their music stirs like music in other hearts. How it cheers and strengthens us to have been encouraged in the fight for salvation by one in whom we recognize a faithful champion, who plainly and unmistakably has tried the remedy he offers us; who has sounded the depths of penitence into which he would lead us; who has in his own trials leaned on that breast to which he beseeches us to confide all our troubles. Think how earnestly and yet how

considerately Thomas could rebuke the self-conceit of the man who should prescribe to God what He must do. Think how gently and lovingly Peter could encourage a sorrowful apostate. It is the man of the broken heart who knows what ointment will best heal a wounded spirit. It is the man most like Christ who will perseveringly obtrude the message of love upon thankless and reluctant souls. I cannot ask the laity to excuse ignorance and incompetence in the pulpit. These are utterly and absolutely inexcusable, but I charge them not to put talent and style before unpretending goodness, never to scorn the simple words of one who in a true and religious spirit, abstaining from great matters too high for him, urges the plain essential truths of our holy religion.

The Priest as a Pastor.

When he descends from the pulpit, the priest enters upon another sphere of duty. He is to divide God's truth, he is to individualize his teaching. He is to carry consolations of God's word, its warnings and rebukes to individual men. How essential is warmth of piety, a rich depth of religious experience for the right discharge of this duty. For instance, in the course of a long pastorate, the shadow of sorrow will darken almost every dwelling within his care. He visits the sick and the mourner, and what shall he do? Lecture a man all stunned with grief or afflicted with disease, or argue with one that is desperate, deafen him with commonplaces, weary him with ponderous talk. Never is religious garrulity so offensive as at the time of trial or in the chamber of mourning.

The secret of success of any priest is to cultivate a Christ-like spirit of tenderness. The rest will take care of itself. Ready sympathy, not gotten up or affected for the occasion, but genial and spontaneous sympathy is what the afflicted need; and in these hours while a heart is wounded, and ours bleeds in sympathy, they grow together, and a relation and an affection grow up, I think, the purest and the most beautiful that this world knows. There is a filial veneration on the one side, and a paternal tenderness on the other, which never die out in after years. But this is utterly impracticable, unless the heart of the Pastor is enlarged, and his spirit habitually stirred by communion with the Great Shepherd and Bishop of souls.

Again the pastor has to instruct, to rebuke, to admonish. But how useless, even offensive, are rebuke, instruction and admonition when delivered from the lofty chair of superior virtue. He must lay a firm, yet gentle hand on men's faults, especially in the confessional, and this cannot be done unless his faith has been confirmed by leaning on Christ's promise, and his heart has been made gentle by His felt tenderness. The pastor has to deal with unreasonable as well as with wicked men who are fretful, prejudiced, and dull of comprehension. His tried supporters often fail him in time of need, and the best friends he has are careless of him and leave him to serve alone. If he lose patience, and scold, if he betray irritation or despondency, the wand of his influence is broken. What shall stand by him with the long suffering necessary to minister among those who are in truth so derelict? Nothing can give it to him but the continual recollection of his own folly, stupidity, negligence, instability.

There is also a sterner side to the pastorate. Sometimes truth is to be followed rather than charity. Sometimes the pastor must assume an unpopular stand; and how hard it is to be unpopular. He must do that which will offend his best friends and set the indifferent in open hostility. How glorious is that robustness of priestly character which makes a man stand firm in his place when friends are falling away like the frequent leaves of autumn, and prejudice clamors on him with a hundred tongues. Nothing but strong manly piety, nothing less than nourished saintliness of temper can carry him through an ordeal by no means unusual in priestly life.

The Priest as an Exemplar.

People argue, and rightly too, if there is virtue in this Gospel, the priest should illustrate that virtue, for his very calling keeps its precepts habitually before his mind. He who every day dispenses the Bread of Life, ought himself to be nourished by it. The common sort of men learn by example much more readily than by precept. They may be careless hearers of sermons. they may frequent the sacraments seldom, but they are acute observers of persons. They can appreciate an example of self-denial and charity, although they may be deaf to an exposition. They cannot be deceived by a demeanor

put on for appearance and example's sake. No mortal man can keep enough on his guard not to betray himself to men who have found study of character essential to their success in everything. If the priest is not a man of clean heart, that will on occasions show itself; if he is idle and spends his time frivolously, he will betray the deficiency. A holy priest, what a blessing is he to any community. His silence is often the severest reproof of the jests of the profane. His unaffected humility is the best confutation of things scandalously laid against him; the simplicity and ingenuousness of his demeanor the best proof of his honesty and integrity. Virtue goes out from him which he knows not of, and men are left dissatisfied and self-reproachful at the spectacle of one whose conversation is manifestly in heaven, and whose highest ambition is to win a soul for Christ. Beautiful is such a priest in life; and how lovely is his death. To be followed to the grave at last by those who testify with one accord that he was a good priest, and an example to all his flock; who weep at the loss of their own most unselfish friend and gentlest counsellor, this is a consummation which will amply repay every labor and every heartache. How heaven will be stormed with prayers for the repose of the soul of such a priest. His name will be a benediction to his people for years to come. His example will go on winning souls for heaven among the children of his parish who have known him. Even among his non-Catholic associates, who can say how many converts he has made? The practical result of what has been said may be thus summed up: To do good, the priest must be good.

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THE PARISH PRIEST AND THE CONFESSIONAL.[1]

THE confessional is the parish priest's powerhouse whence the wires of devotion lead his people to the proper appreciation of the light and warm strength which rest on the altar and in the tabernacle.

An apt illustration of this fact is related by the Abbé Monnin in his life of the Curé of Ars. The latter was, we are

[1] This article by the late Father Francis P. Siegfried, the veteran Scholastic philosopher of Overbrook Seminary, was found among his papers and is printed here out of reverence for his memory.

told, frequently disturbed at night by violent assaults amid loud noises. These strange phenomena the holy parish priest in all simplicity once described to a number of neighboring clerics who were visiting him on occasion of a local festival, as due to demoniac interference. Some of the priests ridiculed the idea, attributing the supposed visitations of the devil to the Curé's imagination. They told him his excessive asceticism was affecting his mind. They laughingly advised the humble old priest to change his diet, and that all the diablerie was merely hallucination. They were quite sure that the strange noises and attacks were the work of rats in the old rectory or in the head of M. Vianney.

That same night when the visiting priests had retired to their rooms in the old house they were suddenly roused from their sleep by a terrifying commotion which shook the windows and walls, and threatened to bring down the building. In great fright they rushed from the house. On their way out they met the Curé who was answering a call at the gate, where a man was patiently knocking for admission. The stranger had come a great distance, to make a general confession. An insistent grace had been urging him thereto for some time past. M. Vianney told his priestly friends in a smiling way to return to their beds; he would allay the angry outburst of the demons who wished merely to prevent an exercise of the divine mercy to penitents waiting for the priest in the confessional. As a matter of fact the little church was already crowded, as was customary on the eve of great festivals, with sinners who had come from different parts of the country to make their peace with God at the feet of the saintly parish priest.

It soon became manifest to all who knew the Curé that the demons sought to prevent the success of M. Vianney in this special field of his pastoral activity by frightening and wearying him during the nights in the way described by the Abbé Monnin. When the holy parish priest became accustomed to these disturbances, having recognized their source, they encouraged rather than hindered him in his work for penitents who were crowding around his confessional at all hours. Men and women of every walk of life, cardinals and bishops, religious and publicans, princes and peasants, came to kneel side by side to hear the low and inspiring voice of the simple

parish priest who in giving absolution left a permanent sense of consolation in the souls of those who sought his help. Men knew that he would often rise after a harassed and sleepless night to relieve the consciences of strangers, who had traveled great distances to make their confession.

I.

All our priests may not feel that they are called by Divine Providence to shape their lives on the model of the Curé of Ars, neither are the labors we undergo for the salvation of souls so strenuous that they are likely to draw upon us the furious onslaughts of the minions of darkness to such a degree that we shall find ourselves dragged from our beds to be beaten and scourged by devils, as was the fate of the courageous pastor of Ars. None the less, we must admit that the ideal placed before us by this saintly priest who made the confessional his abiding tabernacle is one to which those who have care of God's flocks should at least seek to approach.

It was characteristic of all the saints, as it was of the venerable Curé of Ars, that they loved the confessional—loved it because of their love for sinful souls, who came there for cleansing, a love which brought them closer to Him whose glorious shame it was to receive the wayward and the outcast, and to be a friend of publicans and sinners. Possessed of divine insight, the saints realized, with a vividness unknown to our duller vision, the warfare incessantly waging between the powers of darkness and the angels of light, between the prince of this world and the King of the Blessed; and they realized that the point of vantage where the victories of God are won is in the mystical twilight of the confessional. This is why they spent so many whole days and large parts of nights receiving sinners; so that like their Divine Master they often found no time to take either bread or physical rest. Their food was unknown to men, the food of doing the will of Him who sent them into the ministry of reconciliation. While the average parish priest in the American mission field will disclaim the high degree of self-sacrifice reflected by the lives of the saints, few among us can justly be accused of remissness in the labors of the confessional. The long hours spent there on Saturdays, on the eve of first Fridays, and the vigils of the

greater feasts of the Church are unmistakable testimony to a common, unflagging zeal in this regard. Then, too, the many additional hours on days devoted to the hearing of the children, in order to prepare the little ones for the recently multiplied calls to the Master's banquet, add to the potent eloquence of the fact that we realize the great responsibilities of our pastoral care.

And yet, while all this and much more of the kind is true, it may still be possible for us to give more abundantly of our time to this characteristically priestly duty. The morning hour after, if not before, Mass might in many cases profitably be devoted to the blessed labor. The example in this respect of a pastor, more than his precept, is apt to induce the assistants to do likewise. It is not a great burden, and it consumes no time that could be otherwise spent to greater profit. Indeed the advantages of this practice are so obvious that they need not be rehearsed here. There are, of course, some objections, notably that the time in the confessional may clash with the opportunity for bringing Holy Communion to the sick. However, even this difficulty is one that will yield to the ingenuity of the love which equally with faith removes mountains.

Perhaps, too, now and again, when other duties are not urgent, the priest who slips into the confessional of an afternoon or evening at the time when the faithful are apt to visit the Host in the tabernacle would find his zeal well repaid. Not alone Catholics visit our churches. Many a soul unfaithed or perhaps dimly groping toward the kindly light comes there for peace when the struggle with sin or sorrow seems beyond its strength and the insidious temptation of self-destruction has almost gained the victory. Happy for these troubled souls if they find in the church the kindly ear of a priest into which they can pour the sad story. We remember the incident told by Nathaniel Hawthorne in *The Marble Faun*. Hilda, the leading character, has secretly witnessed a dreadful murder to which her friend Miriam has been an accomplice. The girl is visiting St. Peter's in Rome. Passing along a side aisle she notices a confessional with the legend *Pro Anglica Lingua*.

It was the word in season! If she had heard her mother's voice from within the tabernacle, calling her, in her own mother-tongue, to come and lay her poor head in her lap, and sob out all her troubles, Hilda could not have responded with a more inevitable obedience. She did not think; she only felt. Within her heart was a great need. Close at hand, within the veil of the confessional, was the relief. She flung herself down in the penitent"s place; and tremulously, passionately, with sobs, tears, and the turbulent overflow of emotion too long suppressed, she poured out the dark story which had infused its poison into her innocent life.

Hilda had not seen, nor could she now see, the visage of the priest. But, at intervals, in the pauses of that strange confession, half choked by the struggle of her feelings toward an outlet, she heard a mild, calm voice, somewhat mellowed by age. It spoke soothingly; it encouraged her; it led her on by apposite questions that seemed to be suggested by a great and tender interest, and acted like magnetism in attracting the girl's confidence to this unseen friend. The priest's share in the interview, indeed, resembled that of one who removes stones, clustered branches, or whatever entanglements impede the current of a swollen stream. Hilda could have imagined —so much to the purpose were his inquiries—that he was already acquainted with some outline of what she strove to tell him.

Thus assisted, she revealed the whole of her terrible secret. The whole, except that no name escaped her lips.

And, ah, what a relief! When the hysteric gasp, the strife between words and sobs, had subsided, what a torture had passed away from her soul! It was all gone; her heart was as pure as in her childhood.

The confessor now asks why she, not being a Catholic, has ventured into the confessional.

"Father," answered Hilda, trying to tell the old man the simple truth, "I am a motherless girl, and a stranger here in Italy. I had only God to take care of me, and be my closest friend; and the terrible, terrible crime, which I have revealed to you, thrust itself between Him and me; so that I groped for Him in the darkness, as it were, and found Him not—found nothing but a dreadful solitude, and this crime in the midst of it! It seemed as if I made the awful guilt my own by keeping it hidden in my heart. I grew a fearful thing to myself. I was going mad!"

"It was a grievous trial, my poor child," observed the confessor. "Your relief, I trust, will prove to be greater than you yet know."

"I feel already how immense it is," said Hilda, looking gratefully into his face. "Surely, Father, it was the hand of Providence that led me hither, and made me feel that this vast temple of Chris-

tianity, this great home of religion must needs contain some cure, some ease, at least, for my unutterable anguish. And it has proved so. I have told the hideous secret; and now it will burden my poor heart no more."

The story thus gracefully told by the Puritan novelist is surely one of the most eloquent pleas for the confessional ever penned by a non-Catholic hand. And yet it is one that could probably, *mutatis mutandis,* be duplicated by most priests of some experience in the care of souls.

II.

Thus far we have been considering the argument for zealous occupancy of the confessional chiefly from the side of the penitent; though the point of view of the confessor is practically identified therewith. Penitent and confessor are correlatives and therefore, as the scholastics say, *sunt simul re et mente.* The advantages to one are advantages to the other. For the rest, as regards the specific side of the confessor, we may recall to mind the familiar thoughts of Cardinal Manning in *The Eternal Priesthood.*[2]

We study moral theology in books, but there is no book so full of teaching as the confessional. The first time a priest sits in the tribunal of Penance can hardly be forgotten. On either side, come alternate voices, as it were, from heaven and from hell. First comes the confession of a sinner black as night; next the confession of a child in baptismal innocence; after that a penitent truly contrite, followed by a soul ignorant of itself and of its sinfulness; then come the poor, simple and single of heart; after them worldlings, intriguers and evident liars. All the treatises of the Salmanticenses cannot teach a priest what his confessional is always teaching. If he has the humility to learn, it will teach him five great truths:

First, self-knowledge, by bringing things to his own remembrance, and by showing him his own face in a glass by the lives of sinners.

Secondly, contrition, in the sorrow of penitents who will not be consoled.

Thirdly, delicacy of conscience, in the innocent whose eye, being single, and their whole body full of light, accuse themselves of omissions and deviations from the will of God, which we, perhaps, daily commit without discernment.

[2] Chapter VIII.

Fourthly, aspiration, by the fervent, whose one desire and effort, in the midst of burdened and restless homes, is to rise higher and higher in union with God.

Fifthly, self-accusation at our own unprofitableness, from the generosity and fidelity of those who are hindered on every side, and yet, in humility, self-denial, charity, and union with God, surpass us, who have every gift of time and grace needed for perfection.

But if we would learn these things, we must treat the Sacrament of Penance as we would treat the Sacrament of Baptism, realizing its divine character and power. The first part of his duty that a lukewarm priest forsakes is the confessional. Sometimes he resents the rebukes which penitents unconsciously give. Sometimes he is weary of sitting long hours, and bearing with the rude and the repulsive. Sometimes he hears and absolves without a word because he has nothing to say, partly from a want of interior piety, partly from not attending to the confession itself.

If, however, a priest rightly fulfills his office as father, judge and physician, it becomes one of the most direct and powerful helps to his own sanctification.

Summing up the qualities which mark efficiency in the confessional, the pastor will find them to consist chiefly in (1) affording every opportunity to penitents to get a kindly hearing; (2) the punctuality which facilitates these opportunities; (3) patience, manifested in voice and manner; (4) prudence and disinterestedness, which avoid all action that might be interpreted as sentimentality or partiality. The confessor's dealing is with souls for the sake of their salvation.

F. P. SIEGFRIED.

REFLECTIONS OF A MISSIONARY WAYFARER.

TO one who would know "the signs of the times," as our Lord recommends, there is surely much upon which to reflect concerning the missionary questions of the hour. For the changes—upheavals rather—that are taking place in every least portion of the world where our Western civilization has in any notable sense touched, are so radical and in many cases so devastating as to cause one to pause in dismay while making a conscious effort to properly allocate ways and means for the spreading of the Gospel and the extension of Holy Church.

Whether we note with approval or not such efforts to account for the situation as proposed in the "thousand-year theory" of the High Churchman and architect, Ralph Adams Cram, the *Untergang des Abendlandes* of Oswald Spengler, certain of Count Keyserling's theories, or the earlier warning of our own Right Rev. Monsignor Victor Day (of Helena, Montana) in his book, *The Church at the Turning Points of History* (and it might be well just here for most Catholics to frankly acknowledge that the first stirrings on this subject in America came from this prelate), we are at least forced to the realization that the hastening amalgamation of East and West is in a tremendously significant sense ushering in an entirely new era of human development. It is an era which missionaries will at their peril fail to take fully into account in all their theoretical and practical appraisements of the present missionary situation.

To begin with, the older attitude of patronage—of conferring high favors upon benighted Eastern races—will no longer stand. We may and do know that we have a mission as Light-Bearers to many nations that still sit in darkness and in the shadow of death; but we have, nevertheless, no longer even a shred of justification for any temporizing with superiority-inferiority complexes in our operations in so-called mission lands. For, whatever else we believe, we know that as Christians we must win over the "heathen" peoples not only for their own sakes but for our own as well, since we are now fully aware that they possess funds of culture which, when Christianized, must form indispensable contributions to our own treasury as we grow in apprehension of "the measure of the age of the fulness of Christ," according to St. Paul.

As a missionary priest and a member of a religious Society emphatically given over to missionary activities, the missionary question in all its ramifications has always taken the foremost place in my studies; and after my return from a mission inspection tour covering some eighteen months in the Far East and South Seas, taken some few years ago, I have endeavored, by shorter journeyings here and there, by frequent and intimate correspondence with missionaries, and by very definite efforts otherwise, to keep continually in touch with missionary affairs. Thus I am more or less conscious of having gradually

come into the estate, so to speak, of a missionary *surveyor,* a wayfarer, ever intent in looking upon the different fields of missionary operation, ever following changing conditions, and always looking ahead to future requirements for the days to come.

In all this survey I have come to understand as fundamental what I had always perceived, and gradually to realize it in a decidedly broader and more significant sense: I refer to the conception that *sacrifice* is *basic* in all successful missionary operations.

The statement sounds trite enough, for we all know well that a missionary career means the giving-up of home ties, home comforts, ambitions and the like, of the offering of oneself wholly for the cause; yet I think that most of us seldom stop to note how this action or attitude actually works out in the missionary's life.

For one thing, it works out in the necessity for a deliberate submission to the state of *loneliness*—loneliness that takes on myriad forms and guises seldom thought of in our Western, every-day experiences.

The first loneliness a missionary encounters is, naturally, that brought about by the fact that he finds himself among a people whose whole world-outlook is taken from utterly different bearings from his own—points of approach, ends in view, and the sense of appropriate *means-whereby* are all foreign to him, and usually, in his eyes, decidedly inadequate if not even distasteful or repulsive, to the situations involved. And it is just here that he comes to realize somewhat of the expansiveness of that word *sympathy,* and of the real meaning of our Lord's great labor of "reconciling the world to Himself". He gradually learns not to "commend" himself always, but rather to "behold all things made new" in that Saviour whose ambassador he is. Yet the process of right adjustment is slow; and many times, while in the midst of multitudes of people, a missionary longs with an excruciating anguish for a word only with some human being on his own level of culture, spiritual growth, and moral outlook. This sort of experience even I, as a wayfarer, can assure you is loneliness indeed.

And again the missionary may experience deep and terribly oppressive loneliness in the midst of teeming success in his work as well as without it. In China, in our *S. V. D.* missions of Shantung, there are sections where at times our missionaries have been so successful that whole villages at once have sent representatives expressing willingness to accept Christian teachings and to come under the missionaries' spiritual guidance. But in such cases the priest has all too often been a man standing alone, knowing well that if he could but strike the iron in such souls while hot, he would be far on his way toward making a whole country-side solidly and permanently Catholic, yet realizing the utter impossibility of his coping single-hand with the task. Such, I say, are times of peculiarly acute and poignant loneliness—when a man stands facing absolute success, and must forgo it: when a man sees souls skirting salvation, yet knows he cannot reach their borders. Here, indeed, is a loneliness that actually leans toward the tragic.

But all of this, as may be readily seen, is purely and simply *sacrificial* in its implications. It calls for the utter breaking of all the bones of the old conventional self, and the subsequent going out into a valley of bones parched and dried, and then and there summoning the Spirit of God to renew them again with living flesh, with mind, and with spirit. It is the breaking down of all old conceptions of the order of attainment, the wrenching of self away from self until the self remaining can stand by and marvel at the wonders of God's means and measures.

And it is particularly during the working out and maturing of all these experiences and developments that the old and tried missionary's declaration holds good: "Unless a missionary is prepared to make the Host of the tabernacle his be-all and end-all of comfort and consolation, he had better pack up his belongings and return again to his home base."

Opposed to the sacrifice and loneliness that comes with success there is the dreadful sacrifice and loneliness involved when a missionary is called upon, as at present in Japan, to give his whole life and efforts to a cause where every evidence constantly pressing upon him seems to speak only of the utter ineffectualness of his entire program. To just such situations some of our best minds, some of our most saintly souls, must be

given. It is a bloodless sacrifice, without reward: it is a new martyrdom whose only justification is that *sanguis martyrum semen est Christianorum!*

Thus I learned that *sacrifice* means very many things; and that the things we in the West are most wont to look upon as sacrifices may seem to be renunciations of but little moment to the missionary, while other requirements, of which we at home have but little knowledge and often less concern, constitute the real conditions of sacrifice that are most keenly felt by those who are in the midst of foreign missionary work.

And so, in one way and another, as all knowledge gained of the worthy and true in life's efforts must conduce to respect, I as wayfarer have come more and more to look upon missionary life, when seen at its highest and best, as the noblest of all careers, in spite of the absolute disclaimers to any heroism whatever on the part of every missionary I ever encountered. Thus I have come to discover only noblemen at the mission front (noblewomen, too), equipped with a new impetus, a new *rapprochement,* even with new aims and ends in their veins, but still with the old Gospel message, untouched and unchanged. The new missionary is henceforth to be out to *receive* as well as to *give,* and out to recognize all peoples as simply fellow brothers in arms for the advancement of humanity; for "there is neither Gentile nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free. But Christ is all, and in all."

Immediately comes the question: Under such newly prescribed circumstances, what does the Wayfarer perceive to be the immediate requirements of the general missionary program?

First, a tremendous increase in the numbers of missionaries of the *right sort.* The wayfarer has had dinned into his head since early childhood the Lord's precept: "The harvest indeed is great, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." The phrasing itself has become almost hackneyed. But he was simply stunned, nevertheless, and fairly overwhelmed, to realize the sense in which *fewness* must be taken when one becomes a first-hand observer in mission lands. Why, in China alone, with an approximate population of four hundred mil-

lions, there ought to be four hundred thousand priests to provide, say, a spiritual administrator for as many parish districts; whereas, as a matter of fact, there are in China today only about 2,800 priests—some 397,000 short! What can we expect to do when missionaries (I am speaking of *Catholic* missionaries only) are like needles in a haystack? In Japan the situation is much worse: in the two apostolic prefectures entrusted to our missionaries of the Society of the Divine Word —Niigata and Nagoya (in the district of Nagoya alone there are over 10 cities with populations of 30,000 and more, including Nagoya City with its 800,000)—we have less than two dozen priests at work. In the Philippines our *S. V. D.* priests in their separate parishes face thousands upon thousands of utterly neglected and fallen-away Catholics, and are helpless to reach one-tenth of them. And so the statistics may be recorded, being largely the same in all Catholic mission territories the world over, no matter what the society or Order operating them.

Yet it is obviously not a question of numbers only, but of competent workers. And right here, as our Holy Father himself has sagaciously pointed out, comes the crux of the whole matter; for it involves the now hoary menace of all those competitive systems great and small—whether described in terms of *nationalism* or *congregationalism* (taken as meaning rivalry between Orders within the Church, as to the partition of working plots, and as to other discriminations concerning allotments in the Lord's vineyard). Thank God for the Apostolic Letter, *Rerum Ecclesiae*, issued from the Vatican on 28 February, 1926, which deals a stunning blow to these ingrained and ingrown prejudices—prejudices that have become so deeply imbedded in character as frequently of late to have been held up derisively as typical of Catholic temperament. The curse of nationalism and of the spirit of rivalry among religious bodies working in contiguous fields has wrought all but irreparable harm in mission lands, until certain specialists in mission science and in the general fields of sociology as dealing with the growing amalgamation of the races are ready to come forward and assert that, "at least since the time of Luther, our missionary labors when considered *as a whole* have gone for nothing".

And indeed, in this particular it seems almost incredible, as one looks back upon mission history for generations and even centuries, to observe how the whole paraphernalia of European culture, as modified and differentiated by the separate, biased, and prejudiced outlooks of its several nationalities, and of organized groups within nations, was made to become a sort of inclusive criterion of the establishment of Christianity in any new and pagan soil where convert-making was the desideratum. The very bearers of the message of the *catholicity* of the doctrine of Jesus Christ denied, in effect, that self-same catholicity by insisting that the religion they preached must, in all its external and internal aspects, bear the stamp and reveal the brand of some European nation (or society within a nation) which they, through the long-suffering providence of God, chanced to represent. Thus we have the spectacle, as we read history, of clash and spiritual competition, of accusation, denial and counter denial, in the very midst of the ranks of Christendom; and all this between missionary laborers who in all other aspects have usually shown themselves intrepid heroes. In this way we have before us the panorama of competing nations, or competing religious orders, as the case may be, working coterminously in many mission fields, both East and West: India, China, and South America are the lands that have perhaps suffered the most severely under this blight of spiritual blindness to one great and essential principle which marks Christianity off from all other religions, past and present, in a most outstanding manner. Of course the principle or characteristic here referred to is the life-giving doctrine which, in proclaiming itself the Way and the Truth, declares itself to be at the same time perfectly adaptable to the traits, customs, habits, outlooks, and cultural levels of all tribes and peoples upon the face of the earth. "Go and teach all nations," is the message,—not "Go and teach your particular national or community bias or development of thought, manner, method," etc. Rather, "Go and teach the great universal truths, susceptible of application by all men of good-will, in accordance with their present fitness and readiness to make use of them, and in accord with their own precious heritage of cultural outlook and racial variety." This is the Gospel message just as St. Paul delivered it in Asia Minor in

the beginning of our Christian era; and Christians are ever called upon to revert to it if they would convert the world.

Perhaps both nationalism and congregationalism came most odiously into the light of day during the earlier period of the Spanish conquest of the New World, when, as Unamuno says in his *Life of Don Quixote and Sancho*,[1] the Castilian "went with the sword in the right hand, and in the left the Christ, to compel distant peoples to confess a creed they knew not of. Only they sometimes changed hands, and raised aloft the sword while they struck with the crucifix." Quite different this from the method of St. Ignatius of Loyola, of whom the tale is told, in the same book, that though a warrior, he was ready to allow patience and discrimination to be the better part of valor when circumstances seemed to demand it. The story relates that "while on the way to Montserrat Ignatius 'chanced to fall in with one of the Moors still remaining in Spain in the kingdoms of Valencia and Aragon' and they 'rode along together and conversed; and, what with one thing and another, they got to discussing the virginity and purity of the most glorious Virgin, Our Lady,' with the result that Ignatius on parting from the Moor was 'very doubtful and perplexed as to what he ought to do; whether or not the faith he professed and Christian piety obliged him to hasten and overtake the Moor and stab him for his effrontery and insolence in so shamelessly insulting the ever blessed stainless Virgin! And on reaching a cross-road he left the decision to his horse's choice whether he should come up with the Moor and stab him to death, or leave him alone. And God willed that his horse be enlightened, which, 'leaving the wide and smooth road whereby the Moor had gone, turned into the one that was best for Ignatius'."

All this is by way of aside to the question that was suggested: *Who* should go out to the missions? We have cleared the ground somewhat. It is not, then, a question whether Europeans are wanted (that is to say, Germans, Belgians, Frenchmen, or Italians) or Americans, or whether members of this society or order or that; but rather the need to secure for our quiver the *strong-points* of "all tribes and nations"—all nationalities and all religious organizations within Holy

[1] *According to Miguel de Cervantes Saavedra, Expounded with Comment;* translation from the Spanish by Homer P. Earle.

Church, prepared and disposed in precise accord with the wisdom of the Holy Father and his appointed ministers in placing them.

To be sure, the great and in some respects most important questions of native priests and workers has not as yet been touched on at all. A native presthood and hierarchy is certainly the great desideratum in all fields of missionary labor—the great goal toward which all missionary work must bend if it is to have permanent and significant worth. Our late Holy Father of sacred memory, Pope Benedict XV, first made a perfectly definite and clear issue of this matter when he wrote his Apostolic Letter, *Maximum Illud* (3 May, 1923); and Pope Pius XI, now gloriously reigning, is constantly pressing toward the practical application of these principles laid down, wherever it is as yet possible to do so: witness the consecration of six Chinese bishops a year ago, of a Japanese bishop last October, and other more recent actions with a like significance.

Finally, under this head of the worth of workers, comes the queried demand of Americans: "What, particularly, about *our* boys as missionaries?"

"Well, our boys, when *sober* (I speak of *impulses* only), make the best missionaries in the world." But the statement, as with all generalizations, needs qualification.

Some one has said that there is really but one mortal sin—*self-conceit*— and that we Americans have it to the *nth* power. I deny the imputation. Yet I must warn enthusiastic future American missioners against *over-confidence*. They must not go forth with the idea that "at last" enlightenment to the benighted heathens is to come through them solely. Other workers— Europeans—have been on the field for ages. They have laid foundations that may not, *must* not, be ignored. They may be to-day over-conservative, over-prejudiced in favor of the good old ways, or over-nationalistic. As to the latter point, as wayfarer, I am bound to confess, after going over all the evidence exhaustively, that the error of a false nationalism can in this hour scarcely be attributed to one nation more than another: all are cursed with this disease; and all must seek a radical cure. As far as over-conservatism goes, I feel that this conservatism of the older, European, workers will become mellow and rich with usefulness when

mingled with (not excluded from) the joyous, buoyant, confidence of American fervor and zeal. Therefore let us beware. We Americans should learn to be willing to make haste slowly.

But the wayfarer should be getting on in his reflections. A third crying missionary need is that for the adoption and full carrying out of orderly and systematic business methods throughout the entire missionary program and activities, looking forward to the time (God speed the hour!) when missionaries, as such, will be allowed to pursue their God-bestowed labors unhampered by the petty necessity of interrupting their all-important spiritual labors to turn aside and beg for the crust to keep them alive.

Many missionaries worry themselves nearly to death, while living a hand-to-mouth existence, wondering from day to day how they are going to procure the bare means of sustenance. So it frequently happens that all thought of *expanding* their work has to be given up absolutely; and far too often it becomes impossible even to consider the chances of keeping up with their present, hard-earned, mission attainments: and matters soon extend far beyond this point of miserable anxiety. Then the question becomes merely one of getting enough to keep body and soul together in order to *hang on* and continue the work in so far as human persistence may be expected to sustain it.

How different the picture here presented from that of the whole Protestant missionary organization, with its businesslike and well-managed system in more or less successful operation everywhere throughout the foreign mission fields! At least, one *seldom* finds Protestant missionaries in the dire predicaments of *want* with which our Catholic missionaries are *usually* encumbered.

Very often, in giving missions or conferences on the home ground, I have, again as wayfarer, been moved to make a comparison between our Catholic army of mission soldiers and the recruits that go out to war when the mother country calls for defence. What should we say if patriots and volunteers were placed under the necessity, not of facing the enemy valiantly, not of bearing all the hardships of army life and of battle? All these things are what men of a country go out for: but suppose that, after they were well out on the battle-line, and in the midst of fatally determining engagements, they

were compelled to send heartrending appeals to the home base for needed reinforcements, for ammunition to continue the warfare, and even for food and clothing wherewith to make it possible for them to remain on the field at all! In the event of such existing conditions (and one must admit that there have been such), what would be the cry of scandal and shame that would go forth from the populace? and what the finger of scorn that other nations would be ready to point at such an infamously delinquent and culpable government? Yet is not the situation in Catholic missions, usually, practically identical with this? Our priests, brothers, and sisters go out eagerly, willingly, anxiously; and they enter into the fray and do valiant, glorious service. But—and let us make a long pause on the *but*—are they adequately furnished with recruits during the crucial periods when glorious victories are being won? Do we send them out an adequate number of missionaries, priests, to enable them to hold positions already gained, and to go on to final conquest? Do we keep them supplied with ammunition (funds) with which to make their offensive engagements against the powers of Satan truly tell? Do we even supply them with the means whereby to "live and stay on the battlefield," or, finally, give them even the slightest tokens of our interest, sympathy, and spiritual support? In Batavia, Java, I came upon a monument, long ago erected to the memory of a pioneer; and the stone bore this inscription:

In silentio et spe
Erat fortitudo ejus;
In laboribus pluribus
Certavit et vicit.[2]

The first two lines are obviously adapted from Isaias, 30:15. "In silence and in hope shall your strength be." That is a proper motto for a missionary; and usually he follows it. But what of us at the home base? Are we to be merely onlookers and critics of the great, self-sacrificing work going on in those far lands? Surely, if heroic men and women give up all that life holds dear to spread Christ's kingdom on earth, some-

[2] In silence and in hope
Was his strength;
And in multitude of labors
He struggled on and conquered.

thing is also expected of us, who remain sheltered, comfortable, and well nourished, in our native land. By all means, then, from the warmth of our charity, let us send them a generous tithe of the worldly goods with which a bountiful Lord has blessed us.

But it is a fact that in this direction the wayfarer has occasion to notice in many quarters attempts being made to establish a procedure of orderly, Christian, businesslike methods. There is a determination to ascertain and make permanent ways and means to take care of our missionaries' living needs, while missionaries themselves are being more and more allowed to devote all their time and efforts to the spiritual work for which they are divinely appointed. The establishment of the Society for the Propagation of the Faith at Rome, and the thoroughgoing reorganization of this Society throughout Christendom, is a decided move in this direction; but the end is not yet. I fear that it will be still many a long year, if ever, before every missionary is adequately provided for to such an extent that he will be free to urge to the limit all his forces and gifts for the advancement of the noble enterprise to which his life is pledged, without being compelled in any way to dissipate spiritual gifts through resort to the most unfitting and odious occupation of sheer beggary.

Fourth in order is the educational need, neglected by our missionaries in times past, that is to say, when compared with the over-emphasis which Protestant workers have placed upon this department of missionary service. The Gospel to-day can neither be proclaimed, gained, nor retained, without trained minds to deliver the message and trained minds to receive and hold it against all subtleties of destructive criticism. What is imperatively needed in the Catholic missions is a complete and thoroughgoing educational system, from the kindergarten and primary grades up to the highest courses of learning of our modern universities.

Fifth, consideration must be given to the crying need of a Catholic press, powerful enough and capable enough, and sufficiently well financed and disseminated, to guarantee its predominant influence in every mission field where inroads of modern materialism, secularism, socialism, hedonism, extreme pragmatism, and atheism are being made, practically without

check, among a people all too ill-trained to be able to cope with the sophistications and sensual and egotistic inducements they offer.

These five considerations, I should say, represent the high-lights of the missionary issue to-day, upon which, next to grace from on High, depends almost entirely the question of the success of the Christian protrayal of life as it is being undertaken by our missionaries of this time. They hold within their comprehension and adequate disposal all the questions of certainty and doubt as to whether Christ's Truth is to prevail, in this hour, among foreign and pagan powers.

All the findings, then, of the wayfarer, as he comes to the end of his account of impressions by the way do but serve to set forth in perhaps a clearer light than usual the *fact* of the ancient and modern *Church Militant*—the Church wrestling, not "against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirit of wickedness in high places". On the other hand, it has been found that in mission lands, the theories of philosophers who would do away with the supernatural entirely are found to be simply impotent and fit only to be cast into the discard: for on the missions, surely, one regularly meets with the conditions where contact between the natural proclivities of race and long custom comes into such vivid contrast with the supernatural evidences of the blessed teachings of our Saviour as either to appall and cure or to make mad and damn. Thus, even as of old, the missionary's life history is summed up in the words of the Psalmist,—

Euntes ibant et flebant,
Mittentes semina sua.
Venientes autem venient sum exultatione,
Portantes manipulos suos.[3]

BRUNO HAGSPIEL, S.V.D.

Techny, Illinois.

[3] They went forth on their way and wept:
Scattering their seed.
But returning, they shall come with joy:
Carrying their sheaves with them.
Psalm 125:6, 7.

FAITH AND YOUTH.

ALL leaders in the Church and all parents are greatly concerned about the religious instruction of our youth. Those who attend Catholic colleges have the advantage of formal and systematic instruction, plans for which are carefully thought out and the text books used are on the whole adequate. But there are many thousands of our young men who will not have the privilege of attending Catholic Colleges. Provision for their instruction remains a duty for the parish clergy, to be performed amidst the distractions of life and the complicated difficulties of parish administration. When Our Holy Father Pius XI directs us in the training of the youth he makes no distinction between the college boy and others. From his exalted position he sees our needs and reasserts the spiritual ideals toward which we must strive. One method can be followed with our college youth. Another will be necessary for those to whom a college education is denied. No difficulties can excuse indifference to our problem. In the following pages an explanation of the work undertaken in a Catholic college is offered. It is hoped that this may be of value to the parish clergy who may be able to carry out the Holy Father's wish in spite of the difficulties that confront them.

In connexion with the centenary of St. Aloysius, Pope Pius XI has summarised in five points a rule of life for Catholic young people. This article purposes to show how an introductory course for freshmen college students may initiate the newcomer to that rule. The ideas presented will suggest no great departure from the regular curriculum of Catholic schools; we try merely to focus our effort and to direct our intention more specifically toward achieving what the Holy Father desires.

In the late nineteenth century Bishop Spalding stated as objectives in education the goals which non-Catholic educators are now advertising emphatically: ideals, attitudes, appreciations, skills, and habits. Dr. Pace has put it more definitely:

> Our objective is to provide knowledge, to secure development of powers, to fit students for citizenship, but above all else to inform the mind, to permeate it, to fill it through and through with such

habits and dispositions that it will *think* and *feel* and *act* in unison with the Catholic Church.

Pope Pius suggests as ideals, in imitation of St. Aloysius:

1. To make Catholic ideals dominate in our lives.
2. To be loyal to the Church and to defend it.
3. To strive to acquire a truly Catholic character, by being upright and truthful, dutiful to parents and charitable to all.
4. To aim at great purity of life, and to foster it by frequent Communion and by special devotion to the Blessed Virgin.
5. To stand firm in the Catholic faith in spite of infidelity on the part of others.

To attempt the inculcation of these ideals, out of which grow a Catholic attitude toward life and its problems and an appreciation of what our deposit of faith is and how glorious has been the history of the Church in securing for us our sonship of God and our inheritance of heaven is a joy. We can, moreover, at the same time offer our students opportunity to take on habits of work and skills offered in the introductory courses for freshmen at non-Catholic universities.

No doubt we should apologize for stating that our idea of this Catholic quality of mind does not mean merely a knowledge of the doctrines and laws of the Church. Catholic training aims to deepen the inner life, to impart a Catholic sense, to intensify and direct a devotion to the Holy Ghost in order that the sanctification of students may be hastened. But should such statements be buttressed, witness Father Ignatius W. Cox, S.J.

> The ideal of Catholic education is to develop to the full the powers of the natural intellect and at the same time inform it with the great supernatural truths; to develop and strengthen to the full the natural will and at the same time to bring it under the constant influence of grace so that all its activity will be in conformity with the great supernatural destiny of man.

The year's work naturally falls into two units: an orientation in methods and one in the history of culture. The former aims at skills and habits of work and conforms at all points

with sound Catholic philosophy. With Newman we wish to create in the same personalities able thinkers and loyal Roman Catholics—to create and to nurture a religious education which shall be liberal and liberalizing to the minds of students and also to promote a liberal education which shall conform to our belief in the traditions and doctrines of our historic Church. While orienting students in methods we are, then, following the Holy Father's first suggestion and at the same time approaching Bishop Spalding's goal in education.

The second half of our text surveys the history of culture. There is no need of stating how inherently a study of the Church is connected with such a survey. In gaining greater familiarity with their magnificent heritage, in learning that, as Cardinal Gibbons has said, "The laity have a right and a duty of coöperating with the clergy in every good measure affecting the interests of society, of the country, and of the Church at large," students find great satisfaction. The feeling that they are needed and the realization of the necessity of preparation for meeting that need grows naturally out of a discussion of the Catholic lay apostolate, Catholic conferences, and retreats for laymen. It is not difficult for young men to see the advantage in the assistance, encouragement, and direction such meetings give. Archbishop Ireland's words inspirit them: "The want of the world, the want of the Church is men, uncommon men, men who can rise above their fellows and by their singular thoughts and singular deeds freshen human life and give to it the power to lift itself to those altitudes where progress is born." The students at our Catholic colleges need little urging to be loyal to the Church, which so sublimely commands loyalty, nor need they be coaxed to defend it. Not the least of the many rewards of teaching in a Catholic school is the privilege of living with students' enthusiasm for the Church and for things Catholic.

What we are seeking here is an attitude which grows out of a loyal acceptance of the teachings of the Church and which so affects perception and judgment that intuitively it reflects the position of the Church.

> It is quick to detect the bearing of events, situations, or movements upon the welfare of the Church. . . . It includes in its view

all nations, all races, all problems, and issues and undertakings, whenever and wherever Catholic interests are at stake. . . . It does all this because it sees in the Church the continuation on earth of the mission of Christ. It realizes with St. Paul that the Church is the very body of Christ which He so loved that He gave Himself for it. . . . It is the manifestation through thought, feeling, and action of the love with which the Catholic heart is kindled for the Church as it is for Christ Himself". (Dr. Pace.)

Through their text, students become aware of the influence of Church legislation on civil law, of the part churchmen have played in the preservation of our inheritance from our spiritual and literary forbears, of their interest in the founding of universities, of the Church's mothering of the arts, and so forth. Out of such knowledge grow admiration, gratitude, and love. The historical facts of the conflict and persecution that accompanied the struggle attendant upon her bulwarking stand against the forces of decay and disintegration, do but increase their love of our Mother. From the lives of staunch Catholics who made history we draw inspiration. We select our ideals from those held up as exemplifying the Catholic spirit—whether they lived their interior life in the midst of massacres, as did our American Jesuit martyrs, or as ordinarily, as did Father William Doyle before the War. Every type of student in whom the Catholic sense is dawning or thriving can find hero or heroine to his liking. And with his discovery of an ideal grows his joy in the doctrine of the mystical Body of Christ, his pride in being Catholic, and his desire to see Catholicity once more universal.

Through reading and discussion he learns how essential to the Church in her struggles with foe without and Judas within was her intelligent laity which, knowing their privileges and realizing their consequent responsibilities, her clergy found ever at their service. He learns that the chief aid to acquiring a truly Catholic character—being upright and truthful, dutiful to parents and charitable to all—is interior union with God and that all the external unity in Christendom is futile unless there exists among the defenders of the Faith a unity of spirit. As Father Elliot put it years ago:

The only enduring life of Catholicity in America must be sincerity of conviction in its individual members maturely and intelligently

assimilated, together with consistent and courageous Christian behavior. . . . We may fail from want of cultivation of interior life rooted in intelligent conviction of the truths of faith and bearing fruit in supernatural life with God and our fellow men.

The worthy reception of the Sacraments and a simple and humble attitude toward God, students perceive, is the best preparation for sanctification and for proving by their lives that Catholic teaching will best meet the temporal needs of society.

One of the greatest problems connected with such training of youth is meeting the objection of those who really feel that their light should be under a bushel instead of on a stand to edify the world. One student failed to understand the seeming paradox of being humble, never boasting or playing to human respect, and of sending a spiritual bouquet on Mother's Day.

In our chapter on the rise of the social sciences these young men meet evidence that security of our social structure must rest on Catholic principles, that home life must be modeled on the Holy Family (emphasized by leaflets of the League of the Sacred Heart for May). Discussion reveals that any lasting progress of the race has grown out of the improvement of our social—not our political—conditions. From the material on Christian Rome students discover that Christian charity was one of the great additions to our culture and that out of it has grown an unselfishness which awes the non-Christian. They notice that Christ employed the miraculous to relieve suffering; and the faith and zeal with which people continue ministration in His name, the disinterestedness with which they have sacrificed for Christ and Christian ideals, place Christian philosophy beyond comparison with anything else in the history of thought. Surely such a training should help individuals to see in each other the Christian ideal; it should induct them into the completion and enlightenment derived from revelation; and it should make it possible to see life steadily and whole.

This ideal of knowledge, natural and supernatural, fused into a whole, constitutes the intellectual background of the ideal Catholic and is the basis of his judgments with regard to life, its origin, its progress, and its destiny. . . .

Closely associated with the Pope's third point is his fourth —to aim at great purity of life and to foster it by frequent Communion and by special devotion to the Blessed Virgin. A continuation of the quotation from Father Cox states it thus:

> The ideal Catholic man is one who with such a knowledge and will strengthened by all the natural motives and means which can be brought into play upon it, but much more strengthened by grace gained through prayer and sacramental contacts, seeks consistently and steadfastly the ideal presented by his Catholic intellect.

Through a discussion of the rise of democracy and Pope Leo's encyclicals students realize what the Church has done not only to treat social ills of the body politic but to set the ideal of peace and justice and freedom. For the first time many see the only solution of the problems of discipline: the price every one must pay for the benefits of civilization is the sacrifice of personal liberty, and because of the diversity of our interests there is no law that does not work a hardship on some individual. The principle of authority and its rightful exercise was pronounced and maintained by the Catholic Church throughout the ages, despite encroachments or consequences; and there can be no sane and lasting democracy without morality and personal sacrifice for the common good.

The Holy Father's fifth admonition is: to stand firm in the Catholic faith in spite of infidelity on the part of others. Surely intelligent students who have surveyed the glory of Catholic civilization through the centuries with its satisfying answer to the skepticism, agnosticism, and despair of the pagan will be the steadier for that survey in the face of the low moral standards of antinomian neo-pagans. Certainly young men who have seen the Church and her principles buffeting the materialistic greed and un-Christian indifference of social, industrial, and political despots cannot but be impressed with her force and her meaning. Men on college level can hardly remain unmoved by the constant warfare of the Church against the revival of pagan ideas in letters and in the arts, the division of Christendom and the many subdivisions of Protestantism, the numerous new philosophies based on personal opinion, the attacks of modern science on religion, the development of a humanitarianism seeking to help mankind without superna-

tural or revealed aids, and by the growth of a secularized education which trains new generations in indifference to religion. Those who have studied the renaissance of Catholic culture must be struck by the great conflict between Catholic Truth and Rationalism. They must feel the testimony of the conversion of intellectual Americans and Europeans, and be inspired by the encyclicals of Pope Leo XIII which lay bare the sources of modern social evil and suggest our modern Catholic economic and social programs. Can there be any doubt that such an insight into the true interests of humanity will make our young people the more competent American citizens—capable of undersanding the needs of their own non-Catholic as well as of their Catholic neighbor.

No Catholic youth could readily choose a school at which the knowledge offered filters through minds, no matter how brilliant, which have no real philosophic truth, no criteria to show the evils of divorce, birth control, sterilization, and so forth—which have no real answer to the great questions of life. Nor could a parent with a sense of responsibility, no matter what the safeguards expected of a chaplain on the campus, encourage or permit a youth to choose the trivial advantage of a pagan training as against a training in which teachers correlate secular knowledge and the activity of the Church, the preserver of Christian civilization. Witness this student's experience:

When I was leaving a non-Catholic school I was told to be sure I wasn't trying to get away from myself, that the number of poor courses and non-human teachers and the amount of lifeless teaching averaged about the same at all schools. I knew I wasn't leaving the school for any of those reasons, and I wasn't sure enough of my experience or feelings to talk about either. However, after living here for four months, I know that I can speak. The problem is, how shall I put the matter?

No one would accuse me of being pious or even religiously inclined; and when I selected a non-Catholic school, the fact that it was not Catholic appealed to me. By that I mean I thought Catholic schools didn't have as good teachers or equipment—wouldn't be so modern as a state or secular university—and with all their incidentals put on the bill they would be more expensive. It seemed to me that Catholics grouped as a unit were bigoted, and so forth—but

why continue? I thought what many ignorant Catholics, too modern for a philosophy that has lasted centuries, think.

Although at the non-Catholic school there were many courses poorly given, there were three admirable teachers; but that phase of school life didn't bother me much. What disgusted me was the attitude of supposedly normal people toward right and wrong, toward morals, toward things of the spirit. "Broad-minded" as I was, some of their performances and beliefs made me shudder.

I read Oscar Wilde as avidly as any of my friends and talked about his style when it was morbid curiosity about the purple patches in his life that excited me. Freud and Carpenter, Jung and Ellis whetted my appetite for explanations and descriptions of the abnormal. Modern thought—psycho-analysis, and so forth—fascinated me.

To be sure, blasphemous utterances made me wince: the fact that these people and their queer beliefs had a wrong philosophy was plain to me—through intuition or the help of my Guardian Angel, for I can see now that I knew nothing about my religion. But so many of these people were clever in speech, had read all the new books, had seen the new plays, knew their way among well-bred people, that I was impressed.

"I thought I took care of myself without fear . . . but now I know that I walked on the surface of waters in whose depths hunted envy and malice and hot hate, with stiletto thrusts and degenerate beguilements and cowardly weaknesses and gaudy temptations and disloyalty and defeat; . . . A hand held me from sinking in my colossal ignorance.—(M. T. Davies, *Seven Times Seven*, page 202.)

Instead of describing the loveliness of my life at this school, I shall content myself with saying that it was God who brought me here. In thanksgiving I repeat often the Psalm CII:

> Bless the Lord, O my soul;
> And let all that is within me bless His Holy Name.

Seeing eye to eye with the Catholic Church means preparation for life's problems in the twentieth century just as it did in the thirteenth.

BURTON CONFREY.

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Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

HYMN TO ST. JOHN.

Monsignor Henry, to whom as our leading hymnologist, we submitted the following translation, informs us that he has never come upon any other English version of the hymn, and that he feels confident there is none. It is remarkable for its rythm, prayerful spirit and fidelity to the original. The translation was made by the Rev. John J. Burke, D.D., General Secretary of the National Catholic Welfare Conference.

In his *Thesaurus Hymnologus* Daniel does not give the text of this hymn in honor of St. John, but refers to Mone's *Hymni Medii Aevi,* which gives the text as it is printed here. Mone found the text in several MSS. of the fourteenth century, and connects with it a German hymn of a still earlier date.

In Festo St. Ioannis Apost. et Evang.	Hymn to St. John.
27 December.	27 December.
Hymnus	
Contemplator Trinitatis, Speculum virginitatis, Ioannes Apostole: Protege me supplicantem, Serva tibi famulantem, Excelse caelicola.	Lover of the Trinity, Mirror of Virginity, John, my intercessor be. Thy good favor kindly lend: Make me thy devoted friend, Dweller high and heavenly.
Funde preces, flecte Deum, Ut illustret pectus meum: Ad te mentem erigo. Ut sim salvus tuo dono, Meam in te spem repono, Te patronum eligo.	Pray that God may come to me, That His light my heart may see; This my plea ascends to thee. Through thy care may I be saved: Through thy hope all perils braved: Thou my patron ever be.
Virgo a Deo electus, Ceteris magis dilectus, Gemma pudicitiae: Vagos stringe cogitatus, Per te firmus in me status Fiat continentiae.	Made by God a virgin pure: In Christ's special love secure, Jewel, thou, of chastity. All my wandering thoughts restrain: Firm within my soul maintain Thy loved power—purity.
Sensus firma fluctuantes, Hostes fuga conturbantes, Reprime daemonia. Doma mentem, iram frena, Confer pacem, cor serena, Aufer adversantia.	Made of sense an aid to might: Hostile powers put to flight: Drive hell's devils far from me. Rule my mind: my temper keep: In thy peace my spirit steep: Bear away adversity.

Jesu cum recubuisti
Supra pectus, ebibisti
  Dicta evangelica:
Cum in Patmos relegaris,
Ad superna elevaris,
  Contemplaris mystica.

Praedilecte, tu dignare
Mihi reo impetrare
  Jesu Christi gratiam,
Ut sic possim respirare,
Et excessus emendare,
  Ut consequar veniam.

O felix Evangelista,
Mihi jugitur in ista
  Aerumna subvenias:
Sicut Matrem Jesu Christi
Commendatam custodisti,
  Precor, me custodias.

Confer vitae sanctitatem,
Corpori da sanitatem,
  Et quieta tempora:
Aufer cordis pravitatem,
Purga linguae foeditatem,
  Me languentem robora.

O lucerna, flos virtutum,
Ductor probus, iter tutum,
  Stella lucens saeculo:
Jubar tuae claritatis
Me defendat a peccatis,
  Tollat ab ergastulo.

Vitae meae rege cursum,
Post hanc vitam trahe sursum
  Animam ad gaudia,
Ubi Deum contemplari,
Justis pie sociari
  Merear in gloria. Amen.

Thou didst listen to the beat
  Of Christ's heart while all did eat:
Tell us what it told to thee.
  Thou in lonely Patmos waited:
With the Word thy soul full-mated,
  Pierced the deep, high mystery.

John beloved, for me deign,
  Though I know repeated stain,
Still to beg Christ's clemency.
  Bring me grace fresh life to win:
Power to overcome each sin,
  That my pardon certain be.

Life's last hard and trying hour,
  Blessed be with thine own power:
Voice of God, come then to me.
  Soul of mine in thy love bear,
As that Mother knew thy care
  Whom Christ gave thee from the tree.

Make my soul for heaven long:
  Keep my body well and strong:
Hold me in tranquillity.
  Take away the selfish heart,
Tongue that plays a gossip's part:
  Never let me tepid be.

Light most beautiful and clear,
  By which we a safe course steer:
Star that shines on life's rough sea:
  Strong, so strong thy radiance be,
Freedom may it mean for me,
  Conquest of all slavery.

Rule the course of all my days:
  See that blessed death shall raise
Me to raptures heavenly,
  Where my soul shall ever see,
God, and His just company—
  Splendor of eternity.

A MEDICO-MORAL PROBLEM — ECTOPIC GESTATION.

To the Editor, THE ECCLESIASTICAL REVIEW.

The article entitled "A Medico-Moral Problem—Ectopic Gestation" which appeared in the September and October issues of the REVIEW, gave evidence of a most commendable purpose on the part of its author. However, the treatment of the question proposed seemed to the present writer to be lacking both in clearness and in precision, especially in the presentation of certain facts and in the application of moral principles to those facts. Furthermore, the main issue raised in the article was confused, rather than clarified, by the way in which

opinions of theologians were dealt with in Chapter III of the article.

Throughout the course of these comments, the author of the article in the REVIEW will be referred to as the author, and the present writer, as the writer. The italics throughout are the writer's. These comments will deal: first, with the solution of the problem the author had in view in writing the article; secondly, with the opinions of the theologians cited; and thirdly, with certain concluding remarks of the author.

The one problem proposed for solution is clearly stated in the first paragraph of Chapter III, on page 284 of the REVIEW, as follows:

> The purpose of this chapter is, not to defend any preconceived solution of the problem, but merely to find out and to set forth the trend of modern theological opinion. When that has been done, it will be possible to form an opinion on *the ethical rightfulness or otherwise of the excision of that part of the fallopian tube, which contains a living inviable fetus, for that and that alone is the problem.*

It is of the utmost importance to keep clearly in mind throughout this discussion the fact that, in the case of tubal pregnancy involved in the problem, it is *not* implied that the fallopian tube is so diseased, apart from the pregnancy, as to be actually endangering the mother's life.

The author begins the main part of the article by stating the question that was submitted to doctors for their opinions, namely:

> 1. Catholic ethics permit the removal of a uterus, even during pregnancy, when there is a tumor threatening the life of the mother.
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> 2. In tubal pregnancy, can it be said that there is a pathological condition which threatens the life of the mother, as the uterine tumor does?

Considering the form in which the question was submitted to the doctors, the solution of the problem proposed by the author depends on the correct answer to three questions, which questions will be stated and answered in their logical order.

First. Why do Catholic ethics permit the removal of a uterus, even during pregnancy, when there is a tumor threatening the life of a mother?

In a pregnant uterus affected by a tumor which threatens the life of a mother before viability, there are two things to be considered, namely, the tumor and the pregnancy. The tumor is a pathological condition distinct from and independent of the pregnancy, and it is this tumor, this separate and distinct pathological condition, and not the pregnancy, that endangers the mother's life.

The moral principles that justify the removal before viability of such a pregnant uterus are the moral principles which govern the mutilation of the human body, and the principles which govern the indirect killing of an innocent human being.

Since a clear understanding and a rightful application of the principles that govern direct killing and indirect killing are essential to the solution of the problem under consideration, it will be well here to state these principles as briefly as clearness will permit.

Direct Killing. The killing of a person is said to be direct in either of two ways:

first: when the killing is the *immediate end* sought in the act of killing;

second: when the killing is made the *means* to an end.

Every act by which an innocent human being is *directly* killed is an act of murder, and consequently is forbidden both by the natural law and by divine precept.

Indirect Killing. The killing of a person is said to be *indirect* when it is neither intended as an end for its own sake, nor chosen as a means toward an end, but is attached as a circumstance to an end or a means.

An act by which an innocent human being is *indirectly* killed is morally permissible, when certain conditions are fulfilled in placing the act. The placing of such an act is governed by the principles of ethics that determine the legitimacy of voluntarily placing a cause that produces two effects, the one good, the other evil.

It is lawful to place a cause from which two effects flow, one good, the other evil, provided the four following conditions are fulfilled:

first: that the cause in itself is good, or at least morally indifferent;

second: that the good effect intended follows as immediately from the cause as the evil effect, or, in other words, that the good effect is not obtained by means of the evil effect;

third: that there is a proportionately grave reason for placing the cause; in other words, there must be a just proportion between the good effect intended and the evil effect permitted;

fourth: that the evil effect is not intended, either immediately or remotely.

Let us now apply these principles to the case under consideration.

First. The cause, namely, the operation for the removal of the gravely diseased uterus, is an act not evil in itself, but morally indifferent, therefore the first condition is fulfilled.

Second. The good effect intended, namely, the saving of the mother's life, follows as immediately and directly from the operation as the evil effect permitted, namely, the removal of the inviable fetus which latter results in the indirect killing of the fetus. In other words, the good effect, the saving of the mother's life, is not obtained by means of the evil effect, the removal of the inviable fetus. This is evident from the fact that it is not by the termination of the pregnancy, nor by the removal of the fetus, that the mother's life is saved, but it is by the removal of the gravely diseased uterus. The removal of the fetus is not made, in any sense, a means of saving the mother's life, neither is its removal the object of the operation or of the operator. Therefore, the killing of the fetus resulting from its removal in this case is indirect, not direct. The fetus might be removed from such a uterus and the danger to the mother's life would still endure, and this fact alone plainly shows that the averting of the danger to the mother's life is in no sense due to the removal of the fetus. It is not, therefore, the presence of the fetus in the uterus that endangers the mother's life, but it is the presence of the tumor. The tumor is no part of the pregnancy and is independent of it. The pathological condition, which endangers the mother's life in this case, is independent of the pregnancy and therefore this

pathological condition is cured not by the termination of the pregnancy or the removal of the fetus, but by the removal of a gravely diseased uterus. Therefore, the gravely diseased uterus is attacked directly and the fetus indirectly, and consequently, the killing of the fetus is indirect and not direct.

Third. There is, in the case in question, a proportionately grave reason for placing the cause. The case supposes that the presence of a tumor in the pregnant uterus actually, here and now, endangers the mother's life, the pregnancy not yet having reached the term of viability, and, it further supposes that the only means of averting the danger to the mother's life is the total excision of the pregnant uterus. The operation is the only means of saving the mother's life and the saving of the mother's life is equal in importance to the permissive death of the fetus, which latter is permitted to occur as a result of the operation.

Fourth. Evil effect, namely, the death of the fetus, is not intended, either immediately or remotely, and hence the fourth condition is satisfied.

From the foregoing, it is clear why "Catholic ethics permit the removal of a uterus even during pregnancy, when there is a tumor threatening the life of the mother". The removal is morally permissible, because it involves the removal of an organ of the body which is so gravely diseased, apart from and independently of the pregnancy, as to be actually endangering the mother's life.

Second. Is there a real parity between a pregnant uterus affected with a tumor threatening the life of the mother and an unruptured pregnant tube containing a living inviable fetus, when the tube is not so diseased, apart from the pregnancy, as to be endangering the mother's life?

Before answering this question directly, it must be noted that if the opinions of all the doctors quoted in the article are referred to, it will be found that practically all agree that in tubal pregnancy it is the *pregnancy* that causes the danger to the mother's life. The mere fact that the doctors call tubal pregnancy a pathological condition, or a disease, that threatens the mother's life, cannot obscure the fact that they are in

agreement on the point that it is the pregnancy, and not some pathological condition of the tube apart from the pregnancy, that threatens the mother's life.

That forty-five doctors, or any number of doctors, call tubal pregnancy a pathological condition, or as the author puts it "a disease", does not constitute this as a fact. Pregnancy, even ectopic pregnancy, is a physiological process and not a disease.

Unless practically all standard works on Obstetrics and Gynecology are in error, pregnancy may occur and develop in an otherwise healthy tube. Dr. J. Whitridge Williams, Professor of Obstetrics in Johns Hopkins University, and admittedly one of the greatest authorities on Obstetrics in America, in his discussion of the causation of ectopic gestation says:

> The idea that the affection is a sign of degeneration or reversion, while extremely interesting and to a certain extent borne out by facts, it cannot be accepted as a universal solution for the problem; for in many instances the condition occurs in perfectly healthy women who live amid the best surroundings.

He concludes his discussion with this significant statement:

> In a certain proportion of cases even the *most careful clinical history* and *microscopic examination of the specimen will fail to reveal a tangible cause for the condition*, which will then remain as great a problem to us as to our predecessors.
>
> (*Obstetrics*, second edition, p. 627.)

Dr. J. Clifton Edgar, Professor of Obstetrics in the Cornell University Medical College, who is also a leading American authority on Obstetrics, concludes his discussion of the causation of ectopic gestation in these words:

> But while there is no doubt that in individual cases the presence of some or other of these factors may be recognizable, the *great majority* can hardly be thus explained away. The very conditions which prevent the descent of the ovum only too often cause sterility by preventing impregnation. One author, after a careful study of the causation, can see no essential factor to explain the *majority* of cases, unless it be the infantile tube which permits the impregnation but favors the arrest of the ovum.
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> (*The Practice of Obstetrics*, fifth edition, p. 345.)

Dr. William P. Graves, Professor of Gynecology in Harvard Medical School, in treating of the causation of ectopic gestation, after discussing various causes, says:

> The foregoing are anotomic causes which can often be incontestably demonstrated. *Many times*, however, this cannot be done, and the etiology then becomes a *matter of speculation*. Many theories have been advanced, some of them worthy of note.
>
> Sippel bases his theory of causation from observations that the ovum may enter the tube on the side opposite the ovary from which it has been discharged. . . . Sippel assumed that the *impregnated ovum* during the time occupied by this long journey across the pelvis *becomes too large to be moved along the tube to the uterus.*
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> (*Gynecology*, third edition, pp. 539-540.)

On this last point Williams has this to say:

> In a considerable number of the cases which I have examined, the corpus luteum was situated not in the ovary corresponding to the pregnant tube, but in the opposite one, indicating that *external migration* had occurred and that the fertilized ovum had made the transit of the pelvic cavity. Sippel believes that such a phenomenon may favor the production of extra-uterine pregnancy, since *the fertilized ovum may attain such proportions during its migration as to prevent its passage through the tube.*
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> (*Obstetrics*, pp. 625-626.)

Graves of Harvard Medical School, who was quoted above, discusses not unapprovingly a theory advanced by Katz for the etiology of extra-uterine pregnancy in *normal tubes*.

The authorities just quoted show that ectopic pregnancy may occur and develop in normal tubes that *reveal no pathological condition whatever* independent of the pregnancy.

There is not, therefore, a real parity between a pregnant uterus affected with a tumor and an unruptured pregnant tube containing a living inviable fetus. In the former case there is a pathological condition in the uterus, namely, a tumor, which independently of the presence of the inviable fetus is actually endangering the mother's life and therefore justifies the removal of the uterus: in the latter case there may be no pathological condition whatever in the tube apart from the pregnancy, and it is the presence of the growing fetus that is actually causing the danger.

Third. Are the moral principles that are applicable to the removal of a pregnant uterus affected with a tumor threatening the life of the mother equally applicable to the removal of an unruptured pregnant tube containing a living inviable fetus, when the tube is not so diseased, apart from the pregnancy, as to be endangering the mother's life?

Since the removal of an unruptured pregnant tube containing a living inviable fetus is a case that involves the placing of a cause that has two effects, one good, the other evil, it remains to be considered whether the four conditions requisite for placing such a cause are fulfilled.

First Condition: The cause must be good or at least morally indifferent. The cause in the case under consideration is the surgical operation to remove the tube. Such an operation is not intrinsically immoral, because, if it were, it would never be morally lawful to perform it. Therefore, in the language of theologians, it is an act that is morally indifferent, which means that the operation receives its morality from the circumstances attending it. In other words, the operation may be morally right or morally wrong according to circumstances. Therefore, the first condition requisite for placing the cause is fulfilled.

Second Condition: The good effect must follow as immediately and directly from the cause as the evil effect, or in other words, the good effect must not be obtained by means of the evil effect.

In view of what has been said above, this condition is not fulfilled in the case in question, because the good effect, the removing of the danger to the mother's life, is obtained by means of the evil effect, namely, the removal of an inviable fetus, and therefore, it is not morally lawful to place the cause, namely, to perform the operation to remove the unruptured pregnant tube containing a living inviable fetus.

It will not do to say that the good effect, namely the removal of the danger to the mother's life, follows as immediately and directly from the cause as the evil effect, namely the removal of the inviable fetus, because the good effect, the removal of the danger to the mother's life is obtained *solely* and *simply*

through the evil effect, namely, the removal of the fetus, and consequently, the killing of the fetus in this case is a *direct killing,* because it is a means to an end. The preceding statement cannot be refuted by saying in rebuttal that the tube is attacked directly and the fetus indirectly only, and hence the killing is indirect and not direct. The fallacy of this latter statement can be easily shown by giving an impartial answer to the simple question: Why is the tube directly attacked?

To answer this question impartially, we must take into consideration the uniform teaching of obstetrical authorities as to what actually constitutes the danger to the mother's life in a case of unruptured tubal pregnancy. They all agree that the actual danger arises from the imminent danger of a hemorrhage which will result from a rupture of the tube, but the danger of the rupture of the tube is entirely due to the presence of the growing fetus in the tube. This fact is plainly stated by all writers on Obstetrics, and, as a consequence, they state there should be no such thing as expectant treatment when a case of unruptured tubal pregnancy has been discovered, but the unruptured pregnant tube should be removed without delay, in order to forestall a hemorrhage that might be fatal to the mother. The purpose of the operation then, is to forestall a hemorrhage, and the hemorrhage is forestalled by forestalling a rupture of the tube, and the rupture of the tube is forestalled simply and solely by the removal of the growing fetus which threatens to burst the tube and, therefore, the removal of the fetus, which removal causes its death, is a means to accomplish the end intended, and consequently, such a removal involves a *direct killing* of the fetus, not an indirect killing, and it is for this reason that such a removal has been forbidden by a special decree of the Holy Office.

From what has been said, it is evident that the impartial answer to the question: Why is the tube directly attacked?, is simply this: It is directly attacked in order to remove the growing fetus, which by its expanding bulk threatens to rupture the tube. In view of the foregoing, the distinction which the author attempts to make, in one part of the article, between the excision of the tube and the extraction of the fetus is without any foundation whatever when applied to the case under consideration. The purpose of excising the tube in the case

in question is to remove the fetus and thereby prevent a rupture of the tube and the consequent hemorrhage. Reduced to its simplest terms, the excision of the tube is nothing more nor less than the most efficient way of extracting the fetus.

It follows from what has been said that by removing the unruptured pregnant tube in the case in question, the removal of the danger to the mother's life, the good effect, is obtained by means of the evil effect, namely, the removal of the fetus, and consequently the attack upon the fetus in this case is direct, and therefore the killing of the fetus involved in the operation is a *direct killing.*

As a logical consequence, the second condition requisite for placing a cause that has two effects, one good, the other evil, is not fulfilled in the case under consideration, and therefore it is not morally lawful to place the cause, namely, to perform the operation to remove the unruptured pregnant tube containing a living inviable fetus.

Since the second condition is not fulfilled, it is unnecessary to inquire further, whether the third and fourth conditions are fulfilled, because the four conditions must all be fulfilled to justify morally the placing of the cause, and since one of these conditions is lacking it is not morally lawful to place the cause.

The final answer therefore, to the third question is this, that the moral principles that are applicable to the removal of a pregnant uterus affected with a tumor threatening the life of the mother are *not* applicable to the removal of an unruptured pregnant tube containing a living inviable fetus, when the tube is not so diseased apart from the pregnancy as to endanger the mother's life.

Comments on "Chapter III — The Opinions of Modern Theologians."

In the opening sentence of this chapter the author states that it is his "intention to quote most of the modern theologians who have dealt with the problem of ectopics, and to subject their statements to dispassionate criticism."

It is to be regretted that the author did not carry out the latter part of his intention and actually subject the statements of the theologians quoted to dispassionate criticism. To deal

with the matter of this chapter in a satisfactory way it will be necessary to take up in order the theologians cited by the author. This will be done in the numerical order in which they appeared in the article.

1. VERMEERSCH. What the author has to say about the opinion of Vermeersch serves to show that the latter gave no positive decision of his own on the point in question. Were it not for a statement which the author makes regarding the authorities quoted by Vermeersch, the discussion of the latter's treatment of the subject under consideration might be passed over entirely. The statement referred to runs as follows: "The authorities cited, with the exception of Antonelli, are in favor of the excision of the tube, and do not consider that the two decrees of the Holy Office (1898,1902) are violated by this operation."

It seems to the writer, after a careful reading of Vermeersch, that such a statement is unwarranted.

When the quotation from Lehmkuhl, as given by Vermeersch, is examined even superficially, it is found that he speaks of a *tumor* which may sometimes appear in various organs of the mother as a result of an ectopic conception; and he concludes his statement by saying, "so will it be lawful to excise a *tumor* deadly to the mother, even though it may contain an ectopic fetus, and the excision is not directly destructive of the fetus, but indirectly only."

In view of the above, when the author includes Lehmkuhl as one of the authorities who are in favor of the excision of an unruptured pregnant tube, which apart from the pregnancy is not so diseased as to endanger the mother's life, he is certainly not applying dispassionate criticism to Lehmkuhl's statement. But perhaps the author might reply by saying that it is evident from Lehmkuhl's own words that by the word "tumor" the latter did not mean a real tumor but simply the sac or envelope containing the fetus. If Lehmkuhl uses the word "tumor" as an equivalent of the fetal sac or envelope, then the removal of such a tumor involves the direct killing of the fetus, because it is nothing more nor less than the removal of a living inviable fetus as a means of saving the mother, and such a removal is positively forbidden by the decree of the Holy Office. Neither will it be of any avail for the author

to recur again to his attempted distinction, by saying it is not a question of extracting a fetus in the fetal sac, but of excising the tube. As has been shown, the distinction is not valid when applied to an unruptured pregnant tube that is not so diseased apart from the pregnancy as to be endangering the mother's life.

As Vermeersch on this point gives only numerical references to Genicot-Salsmans and Prümmer, these latter will be dealt with in the order in which they appeared in the article.

When the quotation from Aertnys-Damen given by Vermeersch is examined, it is found that Aertnys-Damen, instead of favoring the excision of an unruptured pregnant tube that is not seriously diseased apart from the pregnancy, holds that the decrees of the Holy Office apply to such a case. He says:

"The aforesaid decisions may be understood of the excision of an ectopic fetus as such, or, inasmuch as the fetus by its abnormal location causes the danger to the mother, so that the extraction of the fetus is in fact the *means* of saving the mother." These words are meaningless if they are not applicable to the excision of an unruptured pregnant tube, when the tube is not seriously diseased apart from the pregnancy. In every such case, it is the abnormal location of the fetus that is causing the danger to the mother, and in every such case the end and purpose of the excision of the unruptured pregnant tube is to remove the fetus before it ruptures the tube by its expanding bulk. In other words, as has been shown, the removal of the fetus is made the *means* of saving the mother, and therefore, Aertnys-Damen rightly says the decrees of the Holy Office apply to such a case.

As quoted by Vermeersch, Aertnys-Damen further says: "however in the cases set forth it is not the abnormal location of the fetus, but other diseased conditions that cause the danger to the mother." To understand exactly what is meant by the words "in the cases set forth" it is necessary to refer to the volume quoted.

After stating what operations are always certainly unlawful, and what are sometimes certainly lawful, Aertnys-Damen then gives a third class as follows:

III—*Operations only doubtfully lawful* are certain operations performed while the fetus is still immature and as a result of the oper-

ations the fetus certainly dies. These are: 1st, the puncturing of the amnion (in order that the amniotic fluid might be emitted and abortion follow), in a case of acute hydramnios, or prolapse of the uterus; 2nd, the removal of a uterus morbidly infected; 3d, the removal of a tumor which places the mother in extreme danger, in a case of extra-uterine conception.

(Aertnys-Damen, Vol. I, No. 583, 10th edition.)

The above are the three cases to which Aertnys-Damen refers when he says, "however, in the cases set forth it is not the abnormal position of the fetus, but *other diseased conditions* that cause the danger to the mother." It is therefore evident that when he speaks of the removal of a tumor in the third case set forth, he actually means a tumor and not the fetal sac.

To interpret the third case set forth by Aertnys-Damen, where he speaks of the removal of a tumor in extra-uterine gestation, as covering the removal of an unruptured pregnant tube when the tube is not gravely diseased apart from the pregnancy, is wholly unwarranted, because Aertnys-Damen expressly states that, in the three cases set forth, "it is not the abnormal position of the fetus but *other diseased conditions* that cause the danger to the mother."

From what has been said there is absolutely nothing to justify the author's inclusion of Aertnys-Damen among the authorities who are "in favor of the excision of the tube, and do not consider that the two decrees of the Holy Office (1898, 1902) are violated by the operations."

2. GENICOT-SALSMANS. Here the author gives Genicot-Salsmans' opinion as follows: "It does not seem unlawful to excise the whole fetal sac as a tumor that is abnormal and deadly for the mother, for in this way, the fetus is not directly killed, but indirectly only."

Genicot does not here give any explanation why he considers the killing of the fetus, in this case, indirect, but to the foregoing words he simply adds this reference—"as in case IV below."

Referring to "case IV below" (art. 377, vol. 1, 9th Edition) it is found that Genicot there treats of indirect abortion and he gives the case of the removal of a pregnant uterus affected with a disease which endangers the life of the mother, as

equivalent to indirect abortion. It is evident, therefore, that he assumes that there is a real parity between the removal of a gravely diseased pregnant uterus and the "excision of the whole fetal sac as a tumor that is abnormal and deadly to the mother." Unless the fetal sac of which he speaks is actually involved with a real tumor, there is no real parity between it and a gravely diseased pregnant uterus, and consequently the removal of such a fetal sac containing a living inviable fetus involves a direct killing of the fetus and it falls directly under the decree of the Holy Office.

3. ARREGUI. There is absolutely nothing in Arregui to show that he favors the excision of an unruptured pregnant tube in such a case as the one proposed for solution.

4. SABETTI-BARRETT. The views of Sabetti-Barrett need no comment since they conform to the decrees of the Holy Office.

As to the author's statement in discussing the opinion of Sabetti-Barrett, that the question is "may the surgeon excise the tube, not, may he extract the fetus," it seems to the writer that it has been clearly shown in what has been previously said, that when the case under consideration is a case of unruptured tubal pregnancy in which the tube is not gravely diseased apart from the pregnancy, *the excision of the tube* and *the extraction of the fetus* are one and the same thing. In such a case the tube is excised in order to remove the growing fetus, which by its expanding bulk threatens to rupture the tube. In other words, the excision of the tube is the most efficient way of extracting the fetus.

5. AERTNYS-DAMEN. The opinon of Aertnys-Damen was discussed under No. "1" above, as one of the authorities quoted by Vermeersch. It was there shown that Aertnys-Damen can not be classed as a theologian who favors the excision of an unruptured pregnant tube in such a case as the one proposed for solution.

6. NOLDIN-SCHMITT. The views of Noldin-Schmitt need no comment as they conform to the decrees of the Holy Office.

7. PRÜMMER. There is nothing in Prümmer to show that he favors the excision of an unruptured pregnant tube, in such a case as the one proposed for solution.

In commenting upon the decrees of the Holy Office, Prümmer makes a very significant statement. After quoting the decrees he says: "these decisions show that ectopic fetuses must be dealt with in precisely the same manner as fetuses existing in the uterus." Therefore, as it is not lawful in cases of intra-uterine gestation to remove an otherwise healthy uterus containing a living inviable fetus, even to save the mother's life, so neither is it lawful to remove an otherwise healthy tube containing a living inviable fetus, even to save the mother's life.

8. UBACH. As Ubach accepts the view of Genicot, what has been said of Genicot's view applies equally to that of Ubach.

9. FERRERES. The author devotes two pages of his article to discussing opinions cited from Ferreres. However, nothing that the author says in these two pages, and nothing that Ferreres himself says on the subject of ectopic gestation, shows that Ferreres favors the excision of an unruptured pregnant tube in such a case as the one proposed for solution.

10. ANTONELLI. In the last edition of his work, Antonelli applies the decrees of the Holy Office to the case in question, thereby clearly showing that he felt the decree covered the case. Much of what the author introduces with regard to Antonelli's opinions serves rather to confuse than to clarify the solution of the problem proposed. In paragraph (d) under No. 10, page 290 of the REVIEW, the author in one sentence quotes Antonelli as applying the decree of the Holy Office to the case in question and in the very next sentence, he states, "Antonelli wrote in 1909 that modern theologians are practically unanimous in stating that the said decrees do not condemn the operation." If Antonelli was fully convinced that the last statement was true, why did he, in the face of it, apply the decree of the Holy Office to the case in question, as late as 1920 in the fourth edition of his work?

The author does not tell us in what connexion Antonelli made the statement referred to, but, wherever he made it, the statement is wholly unwarranted, and Antonelli could not possibly prove it by a direct appeal to the works of theologians. To show that the use of Antonelli as an authority for the statement "that modern theologians are practically unanimous in stating that the said decrees do not condemn the operation",

is utterly without value, it is only necessary to quote from the fourth edition of his work issued in Rome in 1920. After stating the question just as it is given in paragraph (d), page 290 of the REVIEW, Antonelli continues: "This question is not found in the writings of theologians; but among Catholic doctors, who are versed in medical and moral sciences and who have treated the aforesaid question, a uniform opinion does not occur." (Vol. II, page 83, fourth edition, Rome, 1920) Here it is plainly stated by Antonelli, as late as 1920, that the case in question is not found in the writings of theologians. If Antonelli was under the conviction as late as 1920, that theologians did not treat the case, then his statement in 1909 to the effect that "modern theologians are practically unanimous in stating that the said decrees do not condemn the operation", is utterly without value, and the conclusions based on the statement are without value.

With regard to the author's citing of Antonelli's opinion published in 1905, holding it lawful to remove an unruptured pregnant tube endangering the mother's life before viability, it is only necessary to state that this opinion is omitted entirely in the edition of his work published in 1920.

11. SLATER. In the second paragraph under No. 11, the author cites Father Slater as quoting an opinion from Antonelli to the effect that it is lawful to remove an extra-uterine fetus whose further growth would cause certain death to the mother. It is to be noted here that Antonelli in the 1920 edition of his work has omitted this opinion. The omission has been, no doubt, due to Antonelli's later conviction that such an opinion is in direct opposition to the decrees of the Holy Office.

A direct reference to Father Slater's work does not tell us that Father Slater actually adopted Antonelli's opinion as his own.

12. LEHMKUHL. As the opinion of Lehmkuhl was discussed under No. 1. where he was cited as one of the authorities quoted by Vermeersch, it is unnecessary to add anything further concerning his opinion.

COMMENTS ON "CHAPTER IV — CONCLUSIONS".

Since much of what the author has introduced into the concluding chapter of his article is aside from the real point at issue, these comments will deal with only those points that bear directly on the original problem proposed for solution.

It is impossible to determine on what grounds the author felt justified in making the statement on page 406 of the October issue of the REVIEW to the effect that "it is generally admitted that on the same reasoning, a tubal pregnancy which is causing imminent risk to the mother's life may be excised." He certainly has failed to produce satisfactory evidence to justify this statement.

In the September issue of the REVIEW, the author cited the opinions of twelve theologians. On examining the works of these theologians dispassionately, it is found that only two out of the twelve, namely, Genicot and Ubach, give opinions which, if applied to tubal pregnancy, show that these two authors would certainly hold it to be lawful to excise a tubal pregnancy that is causing imminent risk to the mother's life. And even these two authors base their opinion on the assumption of a real parity between such a pregnant tube and a gravely diseased pregnant uterus. But as has been shown above, there is not a real parity between the two conditions, and hence the assumption of such a parity is not a valid assumption and therefore the opinion based upon such an assumption is not a valid opinion.

On page 411 of the REVIEW, the author quotes the opinion of an eminent theologian. This opinion might be passed over unnoticed, were it not for the fact that it involves the point at issue. It runs as follows: "Moral theology does not ask anyone to do absurdities. To ask a surgeon who, on incision for, say, a tumor or appendicitis, finds a tubal pregnancy, to ask him to stitch up the woman and wait till the tube bursts and then operate, is to ask an absurdity."

The problem proposed for solution in the September issue of the REVIEW is not one that can be solved by the mere dictum of any theologian, no matter how eminent. It therefore seems that it would have been far more in keeping with the eminence of the theologian referred to had he submitted proof that the excision of an unruptured tube before viability,

in the case proposed, did not involve a direct killing of the fetus, before he gave expression to his sententious opinion regarding absurdities. As his opinion stands expressed in the REVIEW, it may rightly be regarded as a gratuitous assertion, which may be gratuitously denied.

The most serious defect in the author's treatment of the problem he proposed for solution was the impression his article was destined to create in the mind of any thoughtful reader. No one, especially no Catholic doctor, could read the article and fail to get the impression that the majority of Catholic moralists, who have treated ectopic gestation, are in favor of excising an unruptured pregnant tube containing a living inviable fetus, when such an excision is deemed the only means of removing a danger to the mother's life. And, yet, the author has presented no real evidence to justify such an impression.

The present writer is convinced that a dispassionate study of these moralists will reveal the fact that the majority of them lay down such principles, which, when applied to the case under discussion, show that they hold such an excision involves a direct killing of the fetus, and therefore is intrinsically immoral, and is forbidden by the decrees of the Holy Office.

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MISSIONARY BACKGROUND OF NEW CALIFORNIA.[1]

Students of American history will warmly welcome this sesquicentennial edition of a remarkably useful work concerning the beginnings of California. These splendid volumes, thrice fortunate in their scholarly editor, commemorate the 150th anniversary of the founding, in 1776, of San Francisco. In addition to describing the establishment within the limits of the State of California of many missions they tell us much about the spiritual activity in adjacent Mexico. Incidentally they tell of explorations by land and sea, of the beginning of

[1] *Historical Memoirs of New California* by Fray Francisco Palóu, O.F.M. Translated into English from the Manuscript in the Archives of Mexico. Edited by Herbert Eugene Bolton, Professor of American History and Director of the Bancroft Library, University of California. Vols. IV, pp. 1566. University of California Press, 1926.

mining, of the pearl fisheries, of foreign commerce and of Indian hostilities.

As the establishment of the presidio was almost inextricably bound up with that of the mission, the historian describes their relation to each other and the attitude toward each of their common superior. Thus we catch glimpses of Spain's policy regarding the difficult Pacific coast, from which she was eager to exclude French or British or Russians. The name bestowed upon the great ocean by Magellan seems destined for future centuries to mislead readers of the perilous exploration of its North American shore. Between the ridge in the peninsula of Lower California and the mountain chain on the mainland of Mexico is a narrow gulf which was then, and may yet remain, a playground of the winds. In favorable weather a sailing vessel might cross it in less than two days, but when the tempests were aroused, as many as six weeks might pass before it touches the opposite coast. In a word, no one who embarked on that treacherous water could calculate the time of reaching his destination or indeed feel assured that he would ever safely complete his voyage. In sailing toward the north the danger was still greater. There was, in the lengthening out of a cruise, certain to be a scarcity of provisions and, if unduly protracted, sure to be many cases of the dread scurvy, which oftentimes spared so few seamen that there were not left enough to navigate the vessel or to put off a launch to shore. Many explorers of the California and the Oregon coast made, in the matter of time, longer voyages than Columbus had ever known. Those brave seamen, to be sure, were by the vagrant winds sometimes swept shoreward and, therefore, unlike the Discoverer of the New World, were sustained by occasional views of some distant mountain range. Between the Canaries and the West Indies the sight of the mariner is not gladdened by a view of land. The pioneers of the west coast of North America found no *pacific* ocean. To return for a moment to the peninsula.

When fate, which oftentimes makes sport of armies, and emperors, and kings, had frowned on Cortes, it was in that sterile region that he sought to repair his shattered fortune and regild his tarnished fame. In that waste, where no flower then bloomed, diligence won no reward and industry little re-

compense. Even Salvatierra and Ugarte, spiritual heroes of the Society of Jesus, met with only the most meagre success. However, their conduct set failure at defiance and the admired example of those worthy fathers was not without influence. Good deeds do not go astray.

When, during June, 1767, in circumstances of extreme cruelty, the Jesuits were everywhere expelled from Spain's North American dominions, the Franciscans took up the unfinished tasks reluctantly laid down by their pious predecessors. It is not, however, with the struggling missions of that wretched peninsula that the writings of Fray Francisco Palóu are chiefly concerned, but with those founded in the somewhat more favored region of California Alta, which he calls New California. In these *Memoirs* the incidents of the story are related with miser care, though they are not perfectly complete, for in another work he affectionately wrote the life and described the services of Fray Junipero Serra, his spiritual superior, and the founder of the California missions. So loyal was Father Palóu to the memory of his friend that from his narrative he almost effaces himself. That book is valuable for the many documents which it includes; also for the reason that the author of that life was himself a part of what he describes.

The nucleus of early California history is the life of Fray Junipero Serra. The chief merit of that book is the interest of the narrative. Palóu pretends to no stylistic graces. He was a plain, blunt man who loved his friend. The volume has, of course, the freshness that always marks the testimony of an eyewitness, and the rhetorical skill of one who never ceased to be a student.

Palóu relates in his life of Father Junipero the character of the work undertaken by the Spanish monarchy. From him the reader learns of the transportation of great quantities of seeds and the driving of many herds of cattle to regions more distant from Mexico than Moscow is from Madrid. In fancy he beholds a strange cavalcade winding its way through a land somewhat more promising than what they had left behind: he sees dauntless explorers, armored soldiers (leather-jackets), picturesque friars, and uncouth Indians.

In upper California the Franciscans soon founded five missions. Later those stations increased to twenty-one. The

dusky lambs, with whom at first slow progress was made, looked harmless to their new pastors, but the missionaries were yet to learn that a groundless fear, a caprice or a superstition often drove the Indians to madness. Without warning, a thousand frenzied aborigines attacked and destroyed the mission at San Diego. The appalled Franciscans, to whom the murder of a friar was no new experience, rebuilt the ruined station and founded new ones, among them Santa Clara and San Francisco.

Father Palóu describes the era of Jesuit activity in the endless waste above mentioned, that is, during the interval from 1679 to 1767. He concisely relates the founding of missions in the peninsula, the massacres, the battles, the conspiracies, and the cruel calumnies. In spite of all obstacles there was a devotion to apostolic duty little short of marvellous. The Jesuits are sometimes criticised for not having created wealth where as yet the elements of its production hardly existed in a germinal state. In their poverty they found it almost impossible to clothe the naked Indians. In Upper California the Franciscans, in later times it is true, met with somewhat greater success in providing clothing for the natives. But in this improvement the sacrifices in the little centres of civilization in the peninsula had a share.

Professor Bolton in concluding his introduction to these volumes offers this estimate of their author: "If, in his last days, someone had wished to confer upon this great missionary an honorary degree, his characterization might have read: Fray Francisco Palóu, diligent student, devout Christian, loyal disciple, tireless traveller, zealous missionary, firm defender of the faith, resourceful pioneer, successful mission builder, able administrator, fair-minded historian of California, founder of Mission San Francisco, chosen companion and eloquent biographer of Junipero Serra."

As one might conclude from this admirable outline, not a little of the author's space is devoted to a detailed account of the administration of the missions. The Memoirs notice epidemics among the natives, which sometimes swept them off by hundreds, sending the survivors to wander in houseless woods, where they subsisted on the insufficient gifts of nature.

Pestilence among the aborigines was a barrier to their progress.

In the executive duties of the missions there were the inevitable disagreements between the friars and the commanders of the presidio as to the limits of the jurisdiction of each. It sometimes happened that a captain would support the Indians in their opposition to the friars. The obvious effect of such interference would be confusion.

Floods often carried away the dams that were indispensable for irrigation, and the lack of labor prevented their prompt reconstruction, locusts devoured the ripening crops, want of proper food stirred up mutiny, but a frequent menace to civilizing, educating, and improving the neophytes was the failure to win the governor's coöperation. On the whole, indeed, the high Spanish officials in that era were worthy men, but it was in the power of a single incompetent almost to undo everything.

A detailed statement is included of the donors to the Pious Fund with the contribution of each. Some friction is noticed of differences between Dominicans and Franciscans, when the former came to take over the California missions. In their view, for the welfare of His Majesty, the entire peninsula should not, they declared, be given over to the care of a single Order.

As the Franciscan friars advanced toward the northward they found people dwelling in well built houses with grass roofs. They had attained to no little skill in making jugs and pots of baked clay. They wove baskets so skillfully that they held water. Moreover, the country became more populous. Deserted villages, indeed, they often found but in most cases the inhabitants had run off at the approach of strangers. However, there were among the natives nomadic groups. The multitude of trails too pointed to a considerable population. But not all of the houses were well built, for in some communities they found natives fenced in, like cattle in a corral, with no roof to protect them from the elements. These aborigines were in the stone age; for no metal implements were found among them. Yet with their tools of flint they showed in their work much skill.

The *Memoirs* give the reader a good idea of the topography of the country, of its soil, its vegetation, and its fauna. They

saw whole troops of bears, herds of antelopes and the tracks of the buffaloes' cloven hoofs. Along the Santa Barbara Channel the Spaniards found a multitude of large villages occupied by skillful fishermen, who were comfortably and cleanly clad. Farther south the men in general wore no clothing; the raiment of the women was meagre. These wretched people were hardly the heirs of the ages. The impartial hand of Time had passed them by.

As the friars penetrated into the northern country they found wood, water, birds, and beasts, all in abundance. The natives, apparently influenced by environment, were fair and well formed and many of them bearded. To the seeds and acorns, the diet of the southern Indians, they added mussels, fish, and geese as well as the flesh of the bear, the buffalo, and the deer.

The founding of the missions led to a considerable extension of geographical information. In fact, the apostolic spirit of the Church, with its passion for winning the souls of the nations, had much to do with making known the extent of the globe.

As may be inferred from the preceding remarks, there are to be found in the reflections of Father Palóu messages not to be gained from textbooks studied in the seminary. It is in fact a treasury of hints in the attractive field of apologetics. The clergyman who does not know the recorded experience of Fray Palóu and his devoted companions has missed much.

PASTORAL AUTHORITY OVER CONVENT SCHOOLS IN PARISH.

Qu. Within the limits of a certain parish, unable at present to have its own parochial school, there is a school conducted by a religious community. This school is supported by the students attending, all of whom are children of this parish. The pastor or his assistant is "allowed" to come each day for a period not more than three quarters of an hour to review a class over a week's lesson. In other words, the priest takes a different class each day, reviews and instructs them on matter covered since the week previous when he visited that particular class.

At no time does the superior of the school consult the pastor, regarding time for opening, closing, curriculum, text books or anything that pertains to school matters.

At times difficulties arise concerning the student and the parent rushes to the pastor. The child may or may not merit the stand taken by the "Council". If the pastor raises an objection to the stand of the Council, the only answer he gets is that the "Council has decided".

Therefore it is asked, under the present statement, has the pastor a "jus et officium" as regards this school. The Code speaks of "potest" in several places but as far as we can determine the case under consideration is not treated. The situation in this particular parish demands a final answer one way or the other as regards the relation of a pastor and a school conducted by a religious community within the limits of his parish. The school is not a boarding school but a day school.

Resp. The control of a school conducted by religious rests entirely with them and is not shared by the pastor. At most he has the right and the duty of a mere supervision lest anything contrary to faith or morals be taught in it. (Cf. canon 469.) If he should discover such false doctrines, e. g., in the text books used in the school, he would be justified in remonstrating; in virtue of his office he would be obliged to do so and, if need be, to report the matter to the Ordinary who enjoys the authority to compel the religious to correct whatever abuses have crept in. But that duty of supervision does not imply that the pastor has any authority in directing the school. There is not even any obligation that "the superior consult the pastor, regarding time for opening, closing, curriculum, text books or anything that pertains to school matters."

When complaints concerning the treatment accorded individual children are brought to the pastor's notice, he would do well to be wary in accepting the denunciation of the school and its teachers by doting parents. He may find that the religious were guided by very good judgment in coming to their decision. If nevertheless a pastor believes that in a given instance a child is entitled to a different treatment or at least to another chance, and offers good reasons for his position, he will find the religious willing to reconsider and to accede to any reasonable request.

There can be no doubt, however, that the pastor is entitled to a reasonable amount of time for catechetical instruction. Perhaps a single recitation period a week for each class may

be too little. If the pastor cannot prevail upon the religious to yield on this point, he should refer it to the Ordinary who is in a position not only to persuade but even to compel the religious to allot the necessary time for catechetical instruction by the pastor or his assistant.

PREACHING AND FEMININE FASHIONS.

To the Editor, THE ECCLESIASTICAL REVIEW.

The modern fashion of women's dress has become the topic of censure among moralists, pastors and missionaries everywhere. I doubt that when discussed in the pulpit, especially on the ground of feminine modesty, it does more good than harm. First of all, the idea of priests occupying their attention with details of millinery is apt to lower the dignity of their sacerdotal position. Secondly, they are likely in their ignorance of what occupies the chief place of womanly vanity, often without any thought of sin, to exaggerate the evil in its effects. Among these are the supposed impressions upon susceptible youth of the opposite sex. The attraction of scanty clothing is of little moral effect upon men, young or old, who have any kind of decent taste. They may see in it an effort to draw attention to the "beef" side of beauty, but that itself lowers their estimate of the one quality which every man is apt to admire most in a woman — reserve, indicating cleanness of heart. Hence I believe that preaching about woman's dress is a mistake and does very little good in the end. But besides being a question of good taste opposed to the popular wave that has come upon us—women and men alike, though in different ways—there is the utilitarian point of view which if properly presented might do some good and change the habits of women, especially the new generation of mothers, about whom priests are concerned.

A recent statement on the subject of infant and female mortality by a prominent physician, Dr. Charles Barber (Lansing, Mich.), broadcasts the fact of the astounding increase of deaths before the age of twenty-seven among women, as the effect of diseases of the throat and of rheumatic complications. He traces this phenomenon to the growing habit of cigarette-smoking and of insufficient protection of the bodies

against the influence of damp and mephitic atmosphere acting upon the skin. What appears to confirm the diagnosis of the American physician is the further fact that sixty per cent of children born of mothers known to be in the habit of smoking (and these are they also whose tastes go in the direction of scanty envelopment), die before reaching the end of their second year in life. The blood of the child is said to be poisoned through the nicotia which enters the mother's system. Thus a smoking mother is apt to poison her infant before it is born. The habit affects liver as well as lung and heart.

These conclusions of the Michigan specialist are presented as only showing in their incipient stages. They are however confirmed by simultaneous reports of medical practitioners in England and in Austria, notably in the larger cities. Perhaps these facts may serve as a more dignified and also more effective remedy of the evil complained of, if brought to the notice of our growing generation.

MANLIUS.

"CORPUS DOMINI," ETC. TO BE REPEATED FOR EACH COMMUNICANT.

Qu. Is the priest ever permitted, when for instance he is obliged to avoid all delay in distributing Holy Communion to the faithful, to say the prayer: "Corpus Domini . . . etc.", just once for every two or three Sacred Hosts that he distributes?

Resp. The rubric prescribes that the form, "Corpus Domini nostri," etc., be said for each communicant ("unicuique"); and the form itself in using the singular ("animam tuam") confirms the rubric.

ORATIONS IN MASSES FOR THE DEAD.

Qu. Will you kindly give a full list of orations to be said in *Missis quotidianis defunctorum*?

Resp. The rubrics of the Missal (*De Missis Defunctorum*, 4) prescribe a minimum of three orations *in missis quotidianis*: namely, the first, for the soul or souls for whom the Mass is offered; the second, at the choice of the priest; the third, *Fidelium, Deus, omnium.* The priest is allowed to say more

than three orations, if he so wishes, but only at low Mass, and then the total of orations must be an odd number. In every case, the prayer *Fidelium* is said in the last place. The orations for the intention of the Mass and at the celebrant's choice are found under the title *Orationes diversae pro defunctis,* a collection of seventeen prayers listed in all missals after the Requiem Masses.

BLACK VESTMENTS BEFORE BLESSED SACRAMENT EXPOSED.

Qu. It is customary in some churches beginning on All Souls' Day to conduct a novena of Masses for the benefit of the souls in Purgatory. Is it rubrical for the priest on such days immediately after the *Libera* to expose the Blessed Sacrament and give Benediction wearing the black cope?

Resp. 1. The use of black vestments in presence of the Blessed Sacrament exposed is absolutely prohibited. If it is necessary to celebrate a Requiem Mass in a church where the Blessed Sacrament is exposed, the priest and the sacred ministers are directed to wear purple vestments. In the case proposed, the celebrant should, after the *Libera,* return to the sacristy, take off his black vestments, and put on a white stole and a white cope for Exposition and Benediction of the Blessed Sacrament.

VERNACULAR HYMNS DURING REQUIEM MASS.

Qu. We are writing to ask you if it is ever permissible to sing hymns during a low Mass of Requiem? It is sometimes our practice to sing a hymn in honor of St. Joseph on Wednesday, even if the priest at the altar is celebrating a Requiem Mass. This has been questioned and we should appreciate your informing us in regard to it..

Resp. The Sacred Congregation of Rites tolerates, during low Mass, hymns in Latin or in the vernacular, provided such hymns be in honor of the mystery or saint celebrated or commemorated in the Mass. The Requiem Mass is not mentioned, doubtless because the practice of singing hymns at a low Requiem Mass must be extremely rare. However, the directions given by the Sacred Congregation of Rites might be in-

terpreted *in casu* as tolerating approved funeral hymns, the psalm *De profundis*, or other sung prayer for the dead, but certainly no hymns in honor of Saint Joseph.

ARE SACRISTANS TO SUPPLANT PRIESTS?

Qu. According to the Missal and liturgists the celebrant of a low Mass is to make due spiritual preparation before Mass and after washing his hands "*prepare the chalice*, placing the purificator, the paten with the host, etc." Then too the priest and, at Sisters' chapels, the chaplain is "strictly charged with the custody of the golden or gilt tabernacle key". There is no doubt about the obligation of the priest in this regard.

But in many parish and chapel sacristies the sacristan, ordinarily a Sister, is the usual "ministra calicis et clavis". She prepares, daily, the chalices and divests them after every Mass; places too the key not only upon the altar but even puts it into the tabernacle door, and removes same after the last Mass. If she refuses to perform these services, the local priest insists "the Bishops have empowered the sacristan Sisters to handle the chalices, etc."

Resp. The missal rubric concerning the preparation of the chalice by the priest himself seems indeed more honored in the breach than in the observance. It dates back to the time when sacred vessels were exclusively handled by clerics in sacred orders; but one may well doubt if it still has the force of law, any more than the rubric which prescribes the wearing of the surplice under the alb. For a long time, the exclusive right of subdeacons to handle sacred vessels has become obsolete, and an approved custom allows that privilege to all clerics; it is even extended to lay persons, men or women, with the Ordinary's permission. It does not seem therefore a real breach of the law for the sacristan who has the bishop's permission to prepare the chalice before Mass.

As to the key of the tabernacle, Canon 1269, § 4, rules that it should be most carefully guarded ("diligentissime custodiri debet"), and makes of this prescription a serious obligation of conscience for the priest in charge of the church or oratory. But it does not require that the priest should at all times and personally keep and handle the key. His grave duty is limited to taking proper measures for its safe keeping. A sacristan sister ought certainly to be a person in whom the priest may

trust for the secure and conscientious keeping of the key. Nor is there any precept determining who shall put the key on the altar or into the tabernacle door. These actions evidently fall under the principle which governs the keeping of the key.

LOW MASS AT FORTY HOURS' ADORATION.

Qu. Kindly give a solution to the following questions.

1. May the Masses of Exposition, *pro pace*, and Reposition, celebrated during the Forty Hours' Adoration, be low Masses?

2. Must the *Credo* be said if the Mass *pro pace* be either a low Mass or a *Missa cantata*?

Resp. 1. Unless an apostolic indult allows an exception, the three special Masses (Exposition, *Pro Pace* and Reposition) celebrated in connexion with the Forty Hours' Adoration, must be high Masses, solemn or *cantatae*; otherwise, they lose their privileges. If a low Mass is celebrated instead of a high Mass, it must be the Mass of the day, according to the Ordo, with commemoration of the Blessed Sacrament. If the Ordo prescribes for that day one oration, the commemoration of the Blessed Sacrament is added with a separate conclusion; if several orations are prescribed, the commemoration of the Blessed Sacrament is added after the last. On Palm Sunday, and on the Vigils of Pentecost and Christmas, no commemoration of the Blessed Sacrament is made. Should the Ordo allow a votive Mass on one of the three days of the Forty Hours, it would be proper to say the votive Mass of the Blessed Sacrament without *Gloria* or *Credo*.

2. The *Credo* is not said at the Mass *pro pace*, whether high or low, unless it is celebrated on Sunday.

VOCATIVE CASE AT BAPTISM.

Qu. In the Baptism of Infants, there are eight places in which the name or names of the person being baptized appear at the beginning of the sentence: v. g. "N. Quid petis ab Ecclesia Dei"; "N. Accipe sal sapientiae"; "N. Ego te baptizo, etc."

When pronouncing the names in Latin at these places, should they be put in the nominative or vocative case?

SACERDOS.

Resp. The vocative, of course.

RECENT PONTIFICAL APPOINTMENTS.

2 June, 1927: Messrs. Patrick Lawler and Patrick McGovern, of the Archdiocese of Philadelphia, receive the Grand Cross of the Order of St. Gregory the Great (civil class).

7 June: Mr. Murtha Quinn, of the Archdiocese of Philadelphia, receives the Grand Cross of the Order of St. Gregory the Great (civil class).

19 September: Monsignor Thomas J. McCarty, of the Diocese of Sioux City, Domestic Prelate of His Holiness the Pope.

30 September: Monsignor William Theodore Heard, of the Diocese of Southwark, Domestic Prelate of His Holiness the Pope.

Ecclesiastical Library Table

A STUDENT'S LIBRARY OF NEO-SCHOLASTIC PHILOSOPHY.

The compiler of the subjoined bibliography of works which treat of philosophical subjects from the position of the New Scholasticism has received numerous requests for some such bibliography as this. In gathering together this list of books, he was met by many surprises. The most startling surprise of all was the amount of productivity coupled with the high scholarly tone that these works on Scholasticism seem to represent. The vigor of Scholastic thinking is one of the outstanding phenomena of the intellectual activity of the twentieth century. Scholasticism is no longer a dry-as-dust system of thought; it is a living progressive philosophy and as such represents one of the most important and significant currents of contemporary thinking. Moreover, because of its international character, Scholasticism is exercising a determining influence on modern culture to an extent that no other system of philosophy can hope to attain.

This bibliography makes no pretensions to exhaustiveness. A large volume would be required to mention all the works written on one or several aspects of Scholastic philosophy, as, for example, on Thomas Aquinas. In point of fact, such a volume on St. Thomas exists, the excellent *Bibliographie Thomiste* of Father Mandonnet, which is kept up to date in the current numbers of the *Bulletin Thomiste*. The present bibliography is merely a working, not a research list, and is intended primarily not for the professional philosopher but for the layman interested in philosophical subjects. With this fact in mind it oftentimes became necessary to make a selection between equally valuable works, and the books adopted represent merely the compiler's judgment of what is the most serviceable source for the student.

Numerous complete bibliographies of Scholastic philosophy are in existence. Baumgartner has compiled a scholarly and exhaustive bibliography as a supplement to the volume he wrote in Ueberweg-Heinze's *Geschichte der Philosophie*. DeWulf, in his recent *History of Mediaeval Philosophy*, has carried on this bibliography to 1925. *Divus Thomas*, the

Bulletin Thomiste, and the *Revue d'histoire ecclesiastique* keep the research worker *au courant* of the most recent productions.

The headings under which works are listed are somewhat inclusive, not technical. To have followed a more strictly scientific procedure would have necessitated repetition and would have made the list bulky and less practical for the ordinary student. Works listed under the heading "Series of Philosophy" are not repeated under their proper and specific headings. Certain series of books are treated under their general name, individual works not being specified. Thus, for example, the *Beitraege zur Geschichte der Philosophie des Mittelalters,* one of the most important collections of studies on mediaeval philosophy, is listed generally, no mention being made of the individual studies contained in this collection. The same procedure has been followed in the citation of the *Bibliothéque Thomiste* and *Les Philosophes Belges.* All works are listed alphabetically according to author's name. The order of citation, therefore, does not determine either the intrinsic value of the book cited or the compiler's judgment of that value.

The number of works brought together under the heading "History of Philosophy" is but a fragment, and a very small one, of those which have appeared recently on the history of mediaeval philosophy. Most important researches in this field are taking place in every country of Europe and in America. Scarcely a week passes without seeing an important book which treats of some aspect of mediaeval philosophy appear. The list which the compiler gives here represents a fair cross-section of this vast and fertile field and contains most of the really fundamental works which have been produced. With some few exceptions only works which treat of mediaeval philosophy in a general way have been cited. Monographs and dissertations, even important ones, have not been taken notice of since to do so would carry us too far afield.

The works listed below have been written by authors committed to the Scholastic position with one or two exceptions. In any bibliography of mediaeval philosophy to omit Prantl's *Geschichte der Logik im Abendlande* would be unthinkable. Likewise, the recent study of Professor Harris on *Duns Scotus* is of such uniformly high character that it merits inclusion

under the books devoted to a study of the Subtle Doctor. Some older books like Newman's *Grammar of Assent* are cited. The compiler is quite aware of the fact that Newman, and one or two of the other authors cited, can hardly be classed as Scholastic philosophers. However, these thinkers did approach their several problems in the spirit of Scholasticism and are generally recognized as important influences which made for the Renaissance of the philosophy of St. Thomas.

American libraries are woefully deficient in books on Scholastic philosophy. This is true not only of some of our great university libraries, but also of such libraries as the Library of Congress, the Public Libraries of New York, Boston, and Chicago. It is the hope of the compiler that this list may awaken librarians to the necessity of filling in the lacunae in their collections if for no other reason than to round out their philosophical libraries. The New Scholasticism is too important a movement in contemporary thought to be represented in a first-class library by a mere half-dozen works. Moreover, Newman Clubs, Study Clubs, and students of theology, as well as cultivated men and women, may find in this bibliography an inspiration to further study and an aid to a deeper acquaintance with the progress of neo-scholastic thought during the last fifty years.

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Criticisms and Notes

ECCLESIASTICAL TRAINING. Being a Short Treatise on the Spiritual Formation of Aspirants to the Priesthood. By Cardinal Bourne. London: Burns, Oates & Washbourne. Pp. 108.

Concerning the training of ecclesiastics Cardinal Bourne writes: "For thirty years my mind has been almost unceasingly concentrated on this part of the episcopal charge". Within the compass of one hundred and eight pages he gives us the fruits of his years of experience in this important work.

A seminary is primarily a place for the spiritual formation of candidates for the priesthood. What degree of spirituality the seminarian is to be encouraged to strive for, the Cardinal indicates clearly. "I have no inclination to enter on discussions as to the relative value of states of life. The priesthood stands alone, there is nothing with which it can be compared. It is unique in its own sanctity and in the holiness to which it calls those upon whom it is bestowed." He then discusses the nature of this priestly sanctity, the obstacles, and the means by which it may be attained. This treatment of such points as spiritual direction, the period of adolescence, vacation time, and the monotony of seminary life is frank, serious, and encouraging. The relative merits of preparatory seminaries and of colleges where both lay and ecclesiastical students are received are weighed with fairness and sympathy. The Cardinal favors the separation of seminarians from lay students. He opposes the giving of prizes and distinctions for excellence. Priests will be interested in Cardinal Bourne's opinions (in which he is in agreement with Cardinal Vaughan) that meditation should not *precede* Mass, but should come later in the day.

The Cardinal shows an intimate knowledge of the needs and difficulties of the average seminarian, and a kind, practical spirit in dealing with them. Every priest and seminarist can read this book with profit.

The value of the book is enhanced by several appendices: a decree of Cardinal Pole on ecclesiastical training, decrees of the Council of Trent on the same subject, a valuable note from Cardinal Newman on universities and seminaries, and three addresses by the author which bear on his present subject.

THE LIFE OF ST. JOHN OF THE CROSS, MYSTICAL DOCTOR. By the Sisters of Notre Dame, Mount Pleasant, Liverpool. With an Introduction by Father Benedict Zimmerman, O.C.D. Benziger Brothers: New York, Cincinnati, Chicago. 1927. Pp. 200.

The position of St. John of the Cross as a teacher of mystical theology and his share in the reform of the Carmelite Order has been universally recognized since his death in 1591. The facts in his career have been known to English readers through the Life of David Lewis, now out of print, with its excellent Introduction by Cardinal Wiseman; his works have been admirably presented to them by Father Benedict Zimmerman, O.C.D. But the action of the Holy Father in proclaiming St. John of the Cross a Doctor of the Church makes it fitting that he should be even more widely known; and the research done in the last thirty years makes necessary a new Life. It has been written by the Sisters of Notre Dame, to whom we owe several other Lives of the Saints, and the name of Father Zimmerman attached to it guarantees its accuracy. Prepared for the young ladies educated by the Sisters, it could not be too profound or controversial; fortunately it never degenerates into sentimental piety. Never has the reviewer seen the causes which led to the conflict and finally the separation of the two groups of friars stated more clearly or more fairly, nor the human side of the Saint's character made more real. He emerges a man loved by his penitents and by most of his brethren. And so he appeals to-day even to those who can only imperfectly follow his austere spiritual doctrine. This last is here presented through well arranged extracts from his writings, which occupy a fourth of the whole volume. Based on his own experiences, interpreted by his profound knowledge of St. Thomas, this doctrine amply justifies the Holy Father's action. It is of course much harder reading than the rest of the book. The reviewer has put this biography to a severe test by having it read aloud during meals in the refectory of a religious community of men. It has stood the test satisfactorily.

FATHER SHEALY—A Tribute. Edited by Gerald C. Treacy, S.J. Mount Manresa: Fort Wadsworth, N. Y. Pp. 134.

Not only the men who came in contact with and recall the singularly magnetic personality of Father Terence J. Shealy, S.J., are likely to value this "Tribute", but the cleric and the lay apostle of Christian culture throughout our English-speaking communities will learn and carry away with them the melodious record of his vivid

appeals as an organizer of spiritual activities and social studies. Father Shealy was born in Ireland, County Cork, and had inherited the gifts of faith, eloquence, poetry, wit, together with the restlessness of missionary zeal which marks Celtic genius. After studying at the Sacred Heart College in Limerick and taking his academic degree at the Royal University, he taught for a short time at Mungret College in Ireland. Then he came to America and entered the Jesuit Novitiate in Frederick at the age of twenty-three. During the twelve succeeding years, until he was ordained to the priesthood, his experience as a teacher in classics and in philosophy ripened at Fordham University and at Woodstock College. For a time he was again at Dublin to perfect his knowledge of theology, and on his return to the States he became a regular member of the faculty at Georgetown University, and subsequently at Fordham. It was here that he organized the first Law School and a course of Medical Ethics. Following a suggestion from the Fathers of the English province he was led, in 1909, to take up the direction of the Laymen's League for Retreats and Social Studies. This became the chief object of his attention during the next thirteen years, until his death in the fall of 1922.

The importance of the latter work can hardly be estimated as yet at its full value, in promoting the consciousness of Christian manpower in all the ranks of social life where the principle of religious liberty is accepted as a recognized right. "Imagine three lawyers, two bricklayers, three carpenters, a school principal, nine business men, the principal of a municipal department, a plumber, a printer, a gold-beater, and several clerks, assembled in a small chapel in the heart of the Bronx upon a Saturday afternoon, meditating on the condition of their souls," wrote Victor Rousseau in *Harper's Weekly* (9 October, 1909). They were not men, led by an enthusiast and infected by his burning zeal, who would return week after week for a like purpose. They were new recruits, who went away with the impulse, equal to a vow, each to be a missionary in a way that might make a priestly apostle, less zealous, blush for his lack of method and spontaneity. The result is that retreat houses are springing up all over the country, well equipped for their purpose of offering spiritual food and revival to the man of the world in the midst of his business pursuits by which these occupations are made productive of virtue and charitable service in their aim at utility.

The secret of Father Shealy's success lay not, however, in his genius for organization and his eloquence. Plainly he felt the need of doing things if you want to have them done. Hence where and when means were lacking he simply rolled up his sleeves and went to

work, often spending days and nights in manual labor, to prepare a house for the reception of the retreatants. In the next place he never put the financial question in connexion with the success of the work in the foreground. "From the very inception of the Retreats, Father Shealy was adamant upon one thing: there must never be a word about money. Not only did he never mention the subject himself, but he would not permit anyone in the band to mention it." Yet the money came, and mainly, as he tells us, from the spontaneous generosity of the poorer class among the men who sought spiritual aid for their souls.

RELIGIONS PAST AND PRESENT. AN ELEMENTARY ACCOUNT OF COMPARATIVE RELIGION. By Bertram C. A. Windle. Century Co.: New York and London. 1927. Pp. 308.

The apologetic interest of comparative religion need hardly be stressed in the pages of THE ECCLESIASTICAL REVIEW. Not infrequently however our apologetic treatment of the subject is a cavalier one. And this is true of all of our standard text books of apologetics with the exception of one or two. Dr. Windle has appended to his latest work an excellent selected bibliography of the standard secondary sources for the study of the world's religions, with good short critical comments on most of them. Catholic apologists should find both Dr. Windle's bibliography and his work itself of value in finding their way through the jungle.

After venturing a definition of religion and giving a preliminary division of religious beliefs, the author proceeds to deal in some detail with each of the score of phases of primitive religion, and gives his own very sane views on pertinent questions as to their origin and early prehistoric development. This section of the work occupies the first two hundred pages. The last third of the work surveys the chief civilized religions and philosophies of the Orient and of classic times, with concluding chapters upon Jewish, Mohammedan and Christian ethical monotheism.

Apart from Archbishop Le Roy's *Religion of the Primitives*, some articles in the *Catholic Encyclopedia*, and the five-volume *History of Religions* published a decade and a half ago by Father Martindale and now out of print, we possess almost no Catholic literature in English on comparative religion. Dr. Windle's book, though written for the general reader and not for the specialist, should help toward the building up of such a literature.

Not that the present book is a highly original contribution to the subject. It is not. No new facts or syntheses or theories are brought out. But it is a splendid bit of popularization.

The facts are well-chosen and, with few exceptions such as are almost inevitable where the field is so large, are not open to question. The deductions from and observations upon the facts are characterized by the uncommon good sense that marks all of Dr. Windle's publications. The style is limpid, simple, easy, and engaging. A great many of the points, particularly some of those that tread upon controversial ground, are driven home with singular felicity of expression. Practically every page sparkles with concrete illustrations that both hold interest and shed light.

THE EVOLUTIONARY PROBLEM AS IT IS TO-DAY. By Sir Bertram C. A. Windle, Sc.D., F.R.S. New York: Joseph F. Wagner, Inc. 1927. Pp. 66.

The Theory of Evolution continues to occupy the focus of attention not only in the domain of science where it first originated but in the fields of philosophy, religion and education as well. Staunchly defended by a host of savants who are convinced that the theory, or doctrine, as they prefer to speak of it, has been demonstrated beyond the shadow of a doubt, it is vigorously denounced in some quarters as absurd, not in accordance with facts, derogatory to the dignity of man and contradictory to the revealed word of God. Churchmen and legislators alike have made it the subject of repeated attacks. Even among Catholics it is not uncommon to find individuals who look upon belief in evolution in any form as a species of heresy. In the midst of this Babel of voices, for such it really is, it is well to know that the Church has not a few men whose reputation as loyal Catholics and eminent scientists qualifies then to speak with authority on this much disputed point. Not least among these is Sir Bertram Windle, of Toronto University, whose name is well known to the reading public. He has frequently discussed the Theory of Evolution, particularly in its bearings on religious belief, both in short articles written for various magazines and periodicals and in his larger treatises like *The Church and Science*. In the present work he sums up briefly the conclusions arrived at in his lengthier discussions so that they may be available in convenient form for the ordinary reader.

It is really surprising what a large amount of pertinent material he has condensed into the limits of this small volume. In thirteen short chapters he presents us with a clear statement of the problem evolution professes to solve, a review of the theory in its various forms, and a résumé of the arguments adduced to substantiate the hypothesis together with a criticism of the evidence; and ends with a plea for the continued interest on the part of all in the progress of scientific discovery the aim of which is to acquaint us with the truth.

Answering the question implied in the title, the author holds that Evolution is still a theory and not a proved fact (pp. 12, 22). The evidence adduced in its favor is inconclusive. As to the method of evolution, nothing is known (p. 14). As far as man's body is concerned, exact proof of its evolution is lacking. That it may have developed through such a process is neither impossible nor is it incompatible with the teachings of faith. Man's soul, on the other hand, is unquestionably a special creation of God. Spiritual evolution is absurd (p. 65).

There are few points to criticize in this little work. It is not intended to offer a complete treatment of the subject and it will not, therefore, appeal to the student familiar with the field. He will perhaps be disappointed in not getting some new light or at least some new point of view. However, I take it that the author will not be concerned about this as he undoubtedly had another type of reader in mind in the preparation of the volume.

With two statements of the author, the reviewer begs to disagree, one of which is, perhaps, due to a slip of the pen. On p. 51 he apparently classifies the raccoon as a marsupial; which, of course, is wrong. He probably meant to write "opossum". The other statement occurs on p. 54, where he refers the theory of Orthogenesis to the hylomorphic theory of Aristotle and St. Thomas. It is difficult to see the connexion. While we may admit "a special tendency to progress"; and while it may be necessary to refer this tendency back to the Creator and Sustainer of all things, it is hardly correct to assert that a lower *forma substantialis* has a tendency to become a higher, which the author would seem to imply. According to the Scholastic theory, prime matter is capable of receiving any form; one form may give way to another, either higher or lower. There is nothing in the form itself which determines that when it disappears it shall be replaced by a higher form. Orthogenesis will have to be explained on some other basis than this.

COMPENDIUM DE RELIGIOSIS AD NORMAM CODICIS IURIS CANONICI. P. Timotheus Schäfer, O.M.Cap. Lehrbücher zum Gebrauch beim theologischen und philosophischen Studium. Aschendorff: Münster i. W. 1927. Pp. xix—727.

The commentaries on the section of the Code dealing with religious are already so numerous that there would seem to be scarcely any need for others. But one of the high standard of the present work is always a welcome addition to the literature on the subject. The author had previously published a work of similar scope in German. The present work is no mere translation.

The book opens with a sketch "*De origine, evolutione, fine Status religiosi; de eius conditione iuridica relate ad Statum civilem*" (pp. 5-23). This is followed by a succinct but lucid exposition of the essence of the religious state (pp. 24-35) as an explanation of canon 487. In the interpretation of the various canons the author is generally guided by the best recent commentators and presents his own conclusions very clearly and as a rule correctly. His order is for the most part that of the canons in the second part of the second book of the Code. But at their proper place he inserts numerous canons from the other sections of the Code. Thus to the explanation of the several canons he adds the penalties contained in the fifth book for their violation. Again several summaries of canons having a bearing on religious law which are scattered throughout the Code are drawn up to elucidate the pertinent canons. For instance, in N. 97a are collected the canons bearing on the exemption of religious; in 97b, those on visitation; in N. 125-141, those on elections; N. 185-212 treat "*De bonis temporalibus eorumque administratione*"; N. 283-288, "*De professione et servitio militari*". These summaries have, however, led to frequent repetitions, e. g., the power of abbots to confer tonsure and minor orders is mentioned three times: N. 110, i); N. 165, 10 b); N. 454, 7. Furthermore at their proper place the papal documents since the Code and several of those previous to the Code which serve for the better interpretation of the law in force are quoted verbatim. In an appendix the law, as it applies to societies of those living in common but without vows, is explained with references to the respective law for religious. This is followed by a brief treatise on associations of the faithful. A second appendix contains papal documents of recent date which apparently did not come to the author's notice in time to be embodied in their proper place.

An extensive bibliography of works and articles published after the Code, with a small number of earlier works, is placed at the head of the book, pages xi-xix. The work is enhanced by an "Index personarum" and an "Index analyticus". The latter, covering 63 pages (from 665-727) of three columns each, will serve as a helpful guide in the search for any point.

Despite the many excellent features of the "compendium" there are several points concerning which one can disagree with the author. From among them attention is called to the following: In N. 13 Constitution of Leo XIII, *Conditae a Christo*, 8 December, 1900, with which the evolution of Canon Law concerning religious congregations before the Code finds its culmination, is omitted. In speaking of the aggregation of a third order to the respective first order the right to the use of the missal and ordo of the latter ought to have

been discussed (NN. 73 and 370, 8). Footnote 5 on page 251 gives the impression as though the sentence of the Rota in this case were at variance with canon 536 § 3, whereas in reality it is in entire conformity with the whole canon 536, as can be seen from the summary of the case immediately preceding the definitive sentence, in *A. A. S.*, VII, not VIII, (1915), 546. This canon 536 could very well have been illustrated with several other decisions of the Holy See: S. E. Ep. et Reg., 29 August, 1892—*A. S. S.*, XXV, 361-369; S. R. Rota, 26 July, 1913—*S. R. Rotae Decisiones seu Sententiae*, vol. V, dec. XL; 30 March, 1914,—*ibid.*, vol. VI, dec. XIII; 22 August, 1914 —*ibid.*, dec. XXX (these three in one case); 16 March, 1912— *ibid.*, vol. IV, dec. XII; S. C. de Rel., 18 August, 1914—*A. A. S.*, VII (1915), 104-112. N. 225, 3a contradicts what is said on last line of N. 227. The last paragraph of N. 241 is ambiguous. In order to evade the repetition of the novitiate after an interruption of thirty days, it would not be permissible then to reckon the beginning of the novitiate from the time the novice returned after his first absence of less than thirty days; but it would be lawful for the proper superior to rëadmit the novice upon his return after the first absence and thus have him at once begin his novitiate anew. N. 268, 3: sickness is in itself not sufficient reason for postponing the renewal of vows until the religious recovers. N. 534: if it was the religious institute that conferred a title of doctor, lector or magister upon one of its members, he loses it when he transfers to another institute. Cf. S. R. C., 23 May, 1846, ad 4—*Decr. Auth.*; N. 2907.

The author quotes quite copiously from others, giving credit as is due. However, throughout he omits quotation marks, with the result that the reader cannot tell how much is quoted from the source indicated, especially when the references stand, one at the head of one quotation and the other at the end of an immediately following quotation. Cf. p. 40, 2, 3. For the same reason it is not always possible to distinguish a literal quotation from others. Cf. p. 455. Again the omission of quotation marks, as on p. 419 line 4 from bottom, makes the reading difficult at first sight. On p. 57 line 7 the title of a book is not recognizable.

The typography is clear and quite free from error, though there are a few mistakes which interfere with easy reading. On p. 31 footnote 2 is out of place and, no doubt, transferred from p. 51 where the identical note is found in footnote 1. On p. 285 line 14 read "*vestitione*", not "*restitutione*", on p. 403 line 29 read "*quoquomodo*" not "*quomodo*". The three paragraphs at the top of page 522 do not belong under seminaries, but on page 514 under funerals.

These defects are dwelt upon, not for the purpose of disparaging an otherwise useful book, but merely to call the reader's attention to

them and to bring them to the notice of the author in order that in a later edition the work may be improved. For even despite its defects this book ranks among the best commentaries upon the section of the Code treating of religious and deserves a very hearty recommendation to local ordinaries and to religious as well as to all those who desire to be informed on this particular section of the law.

REPORT OF THE EIGHTH ANNUAL MEETING OF THE FRANCISCAN EDUCATIONAL CONFERENCE. Published by the Secretary of the Conference, Capuchin College, Washington, D. C. 1926. Pp. 338.

REPORT OF THE NINTH ANNUAL MEETING OF THE FRANCISCAN EDUCATIONAL CONFERENCE. Published by the Secretary of the Conference, Capuchin College, Washington, D. C. 1927. Pp. 596.

Representatives of the three branches of the Franciscan Family in the United States, Canada, and Ireland have been meeting annually for the past nine years to discuss the subject of education and kindred topics. In keeping with the spirit of the Seventh Centenary of the death of St. Francis, the Friars chose for the 1926 Meeting the subject of Franciscan Asceticism and Mysticism. The eight papers making up the Report of the Meeting constitute a veritable encyclopedia on the subject, and we are not surprised to read in the Report of the 1927 Meeting that the publication seemed to meet a real need as requests for copies came from all sides, thus establishing the encouraging fact that many men and women of the present day are hungry for the truths of the higher life.

After having dealt with the problem of self-sanctification, the Friars took up quite logically at the 1927 Meeting the subject of Franciscan Preaching. Fr. Antony Linneweber, O.F.M., contributed the opening paper on "How St. Francis Won the Heart of the World." The writer shows that St. Francis was a real human flesh-and-blood saint, and that it was because of his fine humanity that he wielded such a powerful influence over the hearts of all men. In St. Francis there was a gentle blending of human passions and supernatural intentions, and this precisely constitutes the secret of his appeal, for he was first a man then a saint: "Men do not know what to think of those strangers who are known as saints—not strangers through their indifference but strangers because of their superiority, and not knowing what to think, men set about laughing. Yet it happens that by some strange exception men laugh little, or indeed not at all, at St. Francis."

This mystic and ecstatic accomplished more in the field of social service than have even the greatest of the so-called practical men. He died when forty-four years old, yet he has left behind him a name that will never die. Francis was a born mystic and possessed a perfectly balanced personality. It is remarkable that he is the one man who has appealed to Catholics and non-Catholics alike; a man who was not accused by realists as too idealistic or by the idealists as too realistic. Mgr. Benson calls him "the all but perfect imitator of the Poor Man of Galilee." Fr. Linneweber shows that the secret of St. Francis' success in winning the hearts of the whole world consisted solely in this, that he followed closely, step by step, in the footsteps of Him who said, "And if I shall be lifted up, I shall draw all things to Myself." Christ conquered the world by His humility and love. St. Francis emulating His example, considered himself the lowest and least of men; and because of this humility he treated all men with kindness and with love. It was St. Francis' human yet godlike love for man and especially for fallen sinners that has earned him the title "Everybody's St. Francis." This saint because of his humility, perennial love, and very human sanctity has countless admirers and many followers.

It is regrettable that many of these admirers and followers of St. Francis miss what is the keynote and touchstone of the Poverello's popularity. Fr. Victorine Hoffman, O.F.M., the author of an informative essay on "Franciscan Preaching in the Past," says rightly: "So few Christians, yes, even so few religious, have clear ideas concerning love. What they call love is nothing but sensual emotion—love is an act of the will which in its more intense degrees often arouses the feelings of the heart, but can well exist in the soul."

Another essay of interest is "Preaching, the Opus Franciscanum." The author, Fr. Victor Mills, O.F.M., proves convincingly that preaching is the special vocation of the Franciscan Order. He stresses the lesson that the preacher must live the Gospel himself and develop his own spiritual life to the point "where he is impelled by the very love of his fellowmen to preach to them of the love and joy which he himself feels and lives."

Fr. Fulgence Meyer, O.F.M., contributes a practical article on "The Course of Homiletics in Our Curriculum." Fr. Bede Hess, O.M.C., in his article on "The Franciscan Mission" gives us a complete set of rules that will ensure success in the priestly work of preaching and administering the Sacrament of Penance.

The article on "The History of Franciscan Preaching and of Franciscan Preachers" by Fr. Anscar Zawart, O.M.Cap., is a bio-bibliographical study extending over a period of seven centuries.

The scholarly essay treats of the styles of preaching and the illustrious Franciscan preachers of each age. It is not a mere history of preaching, but constitutes a philosophy of history and a study in homiletics.

The Report of the Ninth Annual Meeting of the Franciscan Educational Conference is a treasury of useful and practical knowledge for all. An education that has produced such renowned and successful preachers as Sts. Bernardine, John Capistran, and Leonard of Port Maurice is assuredly the education to be recommended for all aspirants to the apostolate. This book and its lessons should reach the hands of every priest and candidate for the priesthood. Let these lessons be learned and practised and we shall witness a return of the humble and simple sermon of the past that was used by the preachers who made converts by the thousands. Nothing would be more pleasing to the Heart of God than to see this style of preaching revived for it is only by the use of such means that the work of the preacher will be assured of success. The Franciscan Friars are worthy—in view of this book—to be acclaimed as the oracles of a well-nigh forgotten art, and revered as the champions of the true Catholic sermon.

SETTING IT RIGHT. Concise Answers to Questions on Catholic Teaching. By the Rev. Charles F. McGinnis, Ph.D., S.T.L., formerly Professor of Philosophy in the College of St. Thomas and Professor of Apologetics in the College of St. Catherine, St. Paul, Minn. Foreword by the Most Rev. Austin Dowling, D.D. For sale by the author, Hastings, Minn. 1927. Pp. 201.

Father Bertrand Conway's *Question Box* was, we believe, the first or one of the first of the pocket encyclopedias on Catholic faith and practice now fairly numerous. Upward of three million copies of it have been distributed and have done untold good. We are glad to hear that a new edition is being prepared. Other writers have followed his general plan. Of these Dr. McGinnis has produced one of the most remarkable volumes.. In one hundred and ninety pages he answers about eight hundred questions on Theology, Canon Law, Sacred Scripture, Liturgy, Ethics, and History. Obviously the answers have to be brief; yet it is surprising how clear, accurate, and satisfying they are. Only once, in discussing man's descent from the ape (Qu. 60), does the author lose patience; in explaining the Elevation in the Mass (Qu. 590) he seems not to have considered Fortescue's arguments favoring another explanation. Dr. McGinnis has avoided dead issues and topics treated in the ordinary manuals;

he has thus produced a live and handy reference book. It should be in every school library, in the hands of every convert, and of every seminarian and priest. Archbishop Dowling contributes a brilliant Foreword. An edition in paper covers, which could be sold at half price, and thus probably reach twice as many readers, would be welcome.

A CONVERT PASTOR EXPLAINS. By the Rev. J. R. Buck. With a Foreword by the Rev. Edwin V. O'Hara, LL.D. Published by the author, in Salem, Oregon. 1927. Pp. 180. Paper.

A convert has this special advantage as an apologist that he knows intimately not only the present truth but the past error. He knows them from experience, not from books, and therefore can sympathize with those who are experiencing either the one or the other. If he has grown in charity as well as in knowledge, above all if he is gifted with the teacher's and story-teller's art, he is an almost ideal convert-maker. Such from this little book would we judge Father Buck to be. In a sheaf of stories he pictures the varied type of non-Catholic inquirers, the learned and the ignorant, the bitter, the indifferent, the sympathetic; he disarms their prejudices, awakens their interest, and solves their difficulties. He has an infectious good-humor and the knack of putting profound truths in popular fashion. As he himself has changed from being a bigoted anti-Catholic into being a devoted priest, his book should guide many another around the rocks of prejudice to the shining City of Peace.

A MISSION TO NON-CATHOLICS. By the Rev. Peter Geiermann, C.SS.R. B. Herder Book Co.: St. Louis. 1927. Pp. 121.

Ideas differ as to what a mission to non-Catholics should include. The veteran Redemptorist, whose portrait smiles at us as frontispiece to these eight sermons, evidently thinks that non-Catholics need the fundamentals—the value of the soul, the necessity of finding the true religion, the Church, sin and its forgiveness, final retribution, the Real Presence, and the Mother of our Redeemer. He treats these subjects simply and logically, so as to be understood by any hearer of ordinary intelligence. A list of questions asked by non-Catholics follows.

Literary Chat

The Book Rack has taken its place as a most helpful factor in the distribution of Catholic literature. We are familiar with it, as we find it installed in many of our churches. A Catholic Women's College recently installed a book rack in one of its residence buildings. Surprising interest in it was quickly manifested by the students. Pamphlets touching on questions of immediate concern to them were quickly taken in large numbers. The fact that the cost of the pamphlets is only nominal probably contributed in some degree to this result. The writer found in the Book Rack in question two very helpful pamphlets issued by the Paulist Press. (*Do We Mothers Know What We Want?* by Kathleen Norris; *What is Love?* by the Rev. J. Elliot Ross, C.S.P.) Both are written from a most practical standpoint and with a sympathetic touch that gives us very direct appeal. If literature of this kind were more widely distributed and read it would contribute in no small measure to correct mistaken views and shortsightedness in relation to marriage and home life.

One of our problems in maintaining Christian ideals and Christian institutions is to develop a literature that will take account of current theories and interpretations which are based on the research work now carried on in the field of social origins. We witness with no little alarm changes which affect the family profoundly. If we are to defend its Christian organization and influence we must be acquainted with the theories which represent the monogamic family as a transitory stage in human evolution. While the restatement of Christian principles may never be withheld, we shall be in better position to deal with mistaken theories when we know them and understand their origin. Valuable service in this direction has been rendered by Father Albert Muntsch, S.J., by his little pamphlet on *The Family*, a social and ethnologic study. (Central Bureau publications, Timely Topics, No. XXV. 3835 Westminster Place, St. Louis.) His purpose is to show the fallacies that underlie many of the theories that relate to the constitution and role of the family in social life. The pamphlet contains but forty pages. Yet it includes review questions that bring out salient points and a list of supplementary readings which direct one toward the literature with which the author is concerned. Seminary and college faculties and priests in general will find this little pamphlet most serviceable in their work of defending the Christian ideal of the family as a permanent and divinely sanctioned institution.

Father Macdonnell's book (*Boyland Bridge;* Benziger Brothers, N. Y.) is intended to assist boys to preserve the angelic virtue. It attains its purpose admirably. Without preaching, the writer discusses delicately yet plainly: bad habits, wicked companions, the physical and moral evils which follow sins of impurity, recovery from lapses into sin, and other topics vitally connected with purity. Every principle is illustrated by a story. Most boys will want to read the book at one sitting. Those who do so will be enabled to cross safely Boyland Bridge which lies across the dangerous stream connecting Boyhood with Man's Estate.

My Pretty Maid, by "Eithne" (St. Louis, Mo.: B. Herder Book Co.), is composed of short, lively chats with girls on topics connected with purity. They appeared originally in *The Irish Monthly*. Though the American girl has some problems which are slightly different from those of her Irish cousins, and though her colloquial language is unlike that spoken in this book, she will find therein a great deal that is helpful. The author has, for the most part, treated this difficult question very discreetly.

Longmans, Green & Co. have just brought out a new impression of Ward's *Life of Newman*. The original Life was in two volumes of 654 and 627 pages respectively. The task of reprinting in one volume of 573 pages was accomplished by using a lighter paper and omitting 52 pages of Appendices. The publishers' note

indicates that reference to the Appendices were retained in order to facilitate the use of these in the two-volume Life, should occasion arise. The new impression is not heavier than one of the former volumes. While the publishers wished to produce the present volume at the lowest practicable price, they seem to have found it necessary to keep it at $7.00. It is to be regretted that a lower figure could not have been fixed.

The time for any discussion of Ward's *Life of Newman* is long past. It is authoritative and as nearly exhaustive as possible. Based as it was upon unrestricted use of all known sources, it is a complete statement of facts. It was published in 1912.

Newman's personality, his history, views and influence have given rise to an extensive literature in many languages. While his place as a thinker, interpreter of the genius and mission of the Church, master of English and great personality is permanent, no priest can afford to overlook his superb rôle as a teacher of spiritual truth. His clear vision of the spiritual world and his exceptional insight into the mysteries of human action and motive give to his sermons the rare quality of imparting to thoughtful readers an unusual degree of self-knowledge. Every priest should own and read Newman's Life for its cultural value and should study his sermons for their spiritual value.

The National Honesty Bureau created and sustained by the National Surety Company has recently published the fourth edition of *The Honesty Book*. (A handbook for teachers, parents and other friends of children, The National Surety Co., 115 Broadway, New York.) The author, William B. Joyce, undertakes to set forth in a most practical way the business and social value of honesty and the inevitable punishment of all dishonesty. He draws his lessons and illustrations from current life, history and biography in a way that is most striking and helpful. His purpose is to make dishonesty and criminality abhorrent and terrible to the child. He invites the coöperation of ministers, educators, theatre managers, playwrights, magazines, newspapers and moving picture scenario-writers in the great task of commending honesty and high-mindedness. He indicates an impressive list of national organizations which are in coöperation with the Honesty Bureau, among them the National Catholic Welfare Conference.

While we may never permit morality to drop to a mere utilitarian basis, we shall always strengthen our spiritual teaching by making it as practical as possible. We must do everything in the world to relate behavior to its spiritual foundations. Keeping this in mind, *The Honesty Book* can serve well the purpose of its author and in addition keep the thought of God and the authority of His Commandments close to the everyday life of the young.

Priests and Long Life, a little volume just published by Dr. James J. Walsh (Joseph F. Wagner, New York), calls attention in a most practical way to many problems of health. It was hardly to be expected that the insistent attention given to health, efficiency and length of life in these days would leave the clergy entirely unaffected. Dr. Walsh brings together wide experience in the practice of medicine, intimate knowledge of the details of clerical life and a sympathetic understanding of clerical psychology and habits. His work is written in the most practical way and with careful avoidance of technical terms. Attentive reading of it ought to lead many priests into ways of self-discipline and foresight which will add to length of life and to joy in work. Many suggestions are found which deal with our unconscious clerical foibles. The work is well worth while.

The Century Company of New York has just brought out a volume on *Christianity and Social Adventuring*, edited by Professor Jerome Davis of Yale University. It contains twenty-four chapters by as many writers, each of whom interprets his problem from the standpoint of his faith and social philosophy. As one would expect, a wide range of views of the Social Work of Churches comes to expression. Dr. John A. Lapp, for a number of years a director of the Bureau

of Social Action of the National Catholic Welfare Conference, and Dr. Kerby of the Catholic University, contributed chapters on the Social Work of the Catholic Church.

The amazing activity which we now notice in the field of Foreign Missions invites serious attention from all priests. One can hardly acquaint oneself with the stories of heroism and zeal for souls that are met at every turn without being profoundly touched and spiritually strengthened. In addition to the spreading of the Gospel by direct intention, missionaries are rendering valuable cultural and scientific services by their careful studies of beliefs, languages, customs and institutions of the peoples among whom they work.

The Bernice P. Bishop Museum of Honolulu has recently paid a tribute to the Congregation of the Sacred Hearts, the Picpus Fathers, for their contributions to the study of the life, customs and beliefs of the inhabitants of the Marquesas Islands, located in the Pacific Ocean southeast of the Hawaiian Islands. A member of that community, Father Simeon Delmas, has just published a very interesting and authoritative account of the inhabitants based on the missionary records of the community since 1838. The work is a valuable contribution to the history of religions and the study of primitive social organization. The fact that publication of Father Delmas' work was aided financially by the Bishop Museum of Honolulu is a striking tribute to its scientific worth. (*La Religion ou le Paganisme des Marquisiens*, R. P. Simeon Delmas, SS.CC., Missionaire aux Iles Marquises depuis 1886. Gabriel Beauchesne, Paris.)

During the Jubilee Year of 1925 Our Holy Father Pius XI caused to be prepared in the Vatican Gardens a Missionary Exhibition whose purpose it was to make known to visitors to Rome from every part of the world, the extent, quality and variety of missionary effort. The Society for the Propagation of the Faith has just issued in a volume of 172 pages an account of the significant features of the Exhibition. It reproduces figures and symbols that were used to indicate by appeal to the eye the extent of personnel, equipment and service in the mission field. We are informed that over half of the 30,000 volumes in the Exhibition were written by Catholic missionaries in all of the languages of the world for religious or scientific purposes.

Two other volumes may be mentioned as indicating most wholesome activity in the field of Mission literature. (*Along the Mission Trail*, volume IV, *In China*, pp. 392, and volume V, *In Japan*, pp. 371. Mission Press, Techny, Illinois.) Both volumes are from the pen of the Rev. Bruno Hagspiel, S.V.D., to whose inspiriting article in this number we invite the reader's special attention. They give us an extremely interesting and chatty account of missionary activity and the contacts which it makes with the details of social life in both countries. They are written in a popular style and are filled with detailed descriptions that hold the interest of the reader securely. Father Hagspiel's earlier volumes in the same series relate to the Philippines, the Neth. E. Indies and New Guinea. The series would make a valuable addition to any Catholic High School library. It is upon literature of this kind that we must depend if we are to acquaint coming generations with the larger aspects of missionary effort and to awaken vocations to the missionary life.

Books Received

THEOLOGICAL AND DEVOTIONAL.

LETTERS OF A BISHOP TO HIS FLOCK. By His Eminence George Cardinal Mundelein, Cardinal Priest of the Title of Santa Maria del Popolo, by the Grace of God and Favor of the Apostolic See, Archbishop of Chicago. Benziger Brothers, New York, Cincinnati, Chicago. 1927. Pp. 317. Price, $2.15 *postpaid.*

MARYKNOLL MISSION LETTERS. China. Vol. II. Extracts from the Letters and Diaries of the Pioneer Missioners of the Catholic Foreign Mission Society of America. Macmillan Co., New York. 1927. Pp. xvi—402. Price, $3.00.

POUR ÉTUDIER LE CODE DE DROIT CANONIQUE. Par F. Cimetier, Directeur au Séminaire Saint-Sulpice. Introduction générale.—Bibliographie.—Réponses et décisions.—Documents complémentaires, 1917-1927. J. Gabalda & Fils, Paris. 1927. Pp. 245. Prix, 13 *fr. franco.*

UNE RETRAITE. Sous la conduite de Saint Jean de la Croix. En union avec Sainte Thérèse de l'Enfant Jésus et Soeur Elisabeth de la Trinité. Par la Mère Marie du Saint-Sacrement, Carmélite. P. Lethielleux, Paris VI^e^. 1927. Pp. xiv—384. Prix, 19 *fr. franco.*

THE FOLLY OF THE CROSS. By Raoul Plus, S.J. Translated by Irene Hernaman. Benziger Brothers, New York, Cincinnati, Chicago. 1927. Pp. xiv—139. Price, $2.20 *net.*

THE BROTHERHOOD (for Boys). By Winfrid Herbst, S.D.S. Society of Divine Saviour, St. Nazianz, Wis. 1926. Pp. 8.

THE BELIEF OF CATHOLICS. By Ronald A. Knox. (*"What I Believe" Series.*) Harper & Brothers, New York and London. 1927. Pp. 254. Price, $2.00.

THOUGHTS OF A MARTYR (Blessed Thomas More). Compiled by the Author of *A Link Between Flemish Mystics and English Martyrs.* Benziger Brothers, New York, Cincinnati, Chicago. 1927. Pp. viii—136. Price, $1.00 *net.*

LE CHRIST, VIE ET LUMIÈRE. Commentaire Spirituel de l'Évangile selon Saint Jean. Par le R. P. Augustin Chometon, S.J. P. Lethielleux, Paris VI^e^. 1927. Pp. vii—556. Prix, 41 *fr.* 60 *franco.*

DE VICARIIS FORANEIS. Dissertatio Iudicio Facultatis Iuris Canonici Universitatis Catholicae Americae Septentrionalis submissa tamquam publici periculi experimentum scriptum ad obtinendum Doctoratum in Iure Canonico a Ioanne Leone Zaplotnik, I.C.L., Presbytero Dioecesis Omahensis. *Canon Law Studies,* No. 47.) Catholica Universitas Americae, Washingtonii, D. C. 1927. Pp. x—142.

THE SERAPHIC STANDARD. A Handbook for Tertiary Meetings and Devotions, Compiled from Authorized Sources. By Father Aloysius, O.S.F.C. M. H. Gill & Son, Dublin. 1927. Pp. xviii—253. Price, 2/– *net.*

CONVERSATIONS ON VOCATIONS. By F. J. Remler, C.M., author of *Supernatural Merit, Laying Up Treasure in Heaven, The Eternal Inheritance, Why Must I Suffer?* Vincentian Press, 1605 Locust St., St. Louis. 1926. Pp. vi—160. Price: paper, $0.35; cloth, $0.75.

L'ÉGLISE ET LE MARIAGE. Par Louis Rouzic, Aumônier *"Rue des Postes".* P. Lethielleux, Paris. 1927. Pp. 242. Prix, 5 *fr.* 45 *franco.*

THE HIGHWAY OF THE CROSS. By the Rev. Placid Wareing, C.P. P. J. Kenedy & Sons, New York. 1927. Pp. ix—90. Price, $1.00.

MANUAL FOR INTERIOR SOULS. A Collection of Unpublished Writings. By Father Jean Grou, of the Society of Jesus. Translated from the French. Benziger Brothers, New York, Cincinnati, Chicago. Pp. xvi—415. Price, $2.25 *net*.

THE IDEAL OF THE FERVENT SOUL. Translated from the French of Auguste Saudreau, Honorary Canon of Angers, Chaplain of the Mother House of the Good Shepherd, by Frances M. Bidwell. Benziger Brothers, New York, Cincinnati, Chicago. 1927. Pp. xxx—248. Price, $2.60 *net*.

ST. ANNE—HER CULT AND HER SHRINES. By the Rev. Myles V. Ronan, C.C., M.R.I.A., author of *The Reformation in Dublin, 1536-1558*. P. J. Kenedy & Sons, New York. 1927. Pp. xiii—124. Price, $1.50.

GOD AND OURSELVES. By the Rev. William Godfrey, D.D. B. Herder Book Co., St. Louis. Pp. 252. Price, $2.00 *net*.

VINE AND BRANCH. By a Sister of Notre Dame, author of *Rabboni, Spiritual Pastels, Cresting the Ridge*, etc. P. J. Kenedy & Sons, New York. 1927. Pp. xii—176. Price, $1.25.

FORMATION DE L'ENFANT PAR LE CATÉCHISME. Par P. Boumard, Vicaire à Saint-Sulpice, Directeur de Catéchisme. Ier Vol.: Théorie et Méthode. Le Pré-Catéchisme. Le Catéchisme. Les Catéchismes. P. Lethielleux, Paris VIe. 1927. Pp. vi—200. Prix, 8 *fr.* 50 *franco*.

THE SACRED HEART AND THE CATHOLIC HOME. By Edward F. Garesché, S.J., M.A., LL.B. Bruce Publishing Co., Milwaukee. 1927. Pp. 126. Price, $1.00.

A PRAYER TO THE LITTLE FLOWER. Poem by Mary E. Mannix. Words of Refrain by a Dominican Sister. Music composed for Flower of the Flock of the Church of St. John the Martyr, New York, for the Jubilee Year by Mrs. Nellie Lahiff, 201 West 106th St., New York. 1925. Pp. 2.

JESUS, OUR EUCHARISTIC KING. Hymn for Twenty-Eighth International Congress. Words and music by Mrs. Nellie Lahiff, 201 West 106th St., New York. 1926. Pp. 2.

THE PARISH PRIEST—MISSIONARY. A Collection of Best Short Stories from Actual Life. Edited and published by the Parish Visitors of Mary Immaculate, St. Joseph's Convent, 328 West 71st Street, New York. 1927. Pp. 305.

IN THE SCHOOL OF JESUS. Introduction to the Interior Life. Translated from the German of he Rev. Cassian Karg, O.M.Cap. by a Father of the St. Joseph Province. Capuchin Fathers, 1740 Mt. Elliott Ave., Detroit. 1927. Pp. 65. Price, $1.00 a dozen; $7.50 a hundred; $65.00 a thousand.

GUIDE PRATIQUE DE LA PROCÉDURE MATRIMONIALE EN DROIT CANONIQUE. Par Chanoine Henri Lanier, Docteur en Droit Canonique, Vice-Official de Paris. Pierre Téqui, Paris VIe. 1927. Pp. xx—83.

PHILOSOPHICAL.

LITERARY ART AND MODERN EDUCATION. By Francis P. Donnelly, S.J., author of *Art Principles in Literature, The Art of Interesting*, etc. P. J. Kenedy & Sons, New York. 1927. Pp. xxiv—328. Price, $1.75.

CATHOLIC FOUNDATIONS IN SECULAR UNIVERSITIES. By Mario Barbera, S.J., Assistant Editor of the *Civiltà Cattolica*. Translated from the Italian by Gabriel A. Zema, S.J. Woodstock College Press, Woodstock, Md. 1927. Pp. 23.

PRIESTS AND LONG LIFE. By James J. Walsh, M.D. Joseph F. Wagner, Inc., New York. Pp. 171. Price, $2.00 *net*.

THE SPREADING DAWN. Stories of the Great Transition. By Basil King, author of *The Conquest of Fear, The Abolishing of Death*, etc. Harper & Brothers, New York and London. 1927. Pp. x—316. Price, $2.00.

SCRIPTURAL.

SYNOPSE DES QUATRE ÉVANGILES. En Français d'après la Synopse Grecque du R. P. M.-J. Lagrange, O.P. Par le R. P. C. Lavergne, O.P. (*Études Bibliques.*) J. Gabalda & Fils, Paris. 1927. Pp. 267. Prix, 18 *fr. franco.*

HISTORICAL.

THE STORY OF THE TWENTY-EIGHTH INTERNATIONAL EUCHARISTIC CONGRESS. Held at Chicago, Illinois, United States of America, from June 20-24, 1926. Compiled by the Rev. C. F. Donovan. The Official Record published by the Committee in Charge at Chicago of the XXVIII International Eucharistic Congress. Distributed by Joseph H. Meier, Garrick Building, 64 West Randolph St., Chicago. 1927. Pp. 529.

BUILDERS OF AMERICA. By Thomas Bonaventure Lawler, author of *Essentials of American History, A Primary History of the United States, The Gateway to American History,* and *The Story of Columbus and Magellan.* Ginn & Co., Boston, New York, Chicago, London, Atlanta, Dallas, Columbus, San Francisco. 1927. Pp. vi—391. Price, $1.00.

FATHER SHEALY—A TRIBUTE. Edited by Gerald C. Treacy, S.J. Mt. Manresa, Fort Wadsworth, N. Y. 1927. Pp. viii—134.

FRANCISCAN MISSIONARY SISTERS OF THE SACRED HEART IN THE UNITED STATES, 1865-1926. By Maol-Iosa, Mt. St. Francis, Peekskill, New York. P. J. Kenedy & Sons, New York. Pp. xii—228.

PRACTICE TESTS IN AMERICAN HISTORY. By Sister Mary Celeste, Department of History, St. Xavier College, Chicago. Part I. Macmillan Co., New York. 1927. Pp. 121.

LIFE OF MÈRE SAINT-JOSEPH CHANAY, Foundress of the Congregation of the Sisters of St. Joseph at Belley, Gap and Bordeaux, 1795-1853. An abridgment from the work of l'Abbé P. F. Lebeurier, Canon of Evreux and Archivist of the Eure. Benziger Brothers, New York, Cincinnati, Chicago. 1927. Pp. vii—101. Price, $1.85 *net.*

VIE DU PÈRE WILLIAM DOYLE, S.J. Par Alfred O'Rahilly. Traduite de l'anglais avec autorisation de l'auteur. P. Lethielleux, Paris VI[e]. 1927. Pp. 412. Prix, 23 *fr.* 50 *franco.*

ISAAC JOGUES, MISSIONER AND MARTYR. An Adaptation of the Original Biography of Martin-Shea. By Martin J. Scott, S.J. P. J. Kenedy & Sons, New York. 1927. Pp. xii—242. Price, $2.15 *postpaid.*

THE STORY OF THE CATHOLIC CHURCH. By the Rev. George Stebbing, C.SS.R. Fourth edition. B. Herder Book Co., St. Louis. Price, $2.75.

MISCELLANEOUS.

THE LAMP OF DESTINY. A Novel. By Isabel C. Clarke. Benziger Brothers, New York, Cincinnati, Chicago. 1927. Pp. 373. Price, $2.65 *postpaid.*

THE ETERNAL BABE. Verses from *America* in Fealty to the Christ Child. Edited by Francis X. Talbot, S.J., Literary Editor of *America.* (*Thought Foundation:* Poetry Series, No. 2.) America Press, New York. 1927. Pp. ix—46.

THE WAYS OF COURAGE. By Humphrey J. Desmond. B. Herder Book Co., St. Louis. Price, $1.50.

CATHOLIC ECCLESIOLOGY. By Edward Joseph Weber, Architect, Boston Architectural Club Traveling Scholar, Pupil of the Ecole des Beaux Arts, France, and former Professor of Architectural Design, Carnegie Institute of Technology, Pittsburgh. Containing chapters on the liturgically correct church and furnishings, and illustrated with photographs and drawings of the author's work. Edward J. Weber, Craig Street opposite Baum Blvd., Pittsburgh. 1927. Pp. 171. Price, $5.00.

THE FORBIDDEN MAN. By Will W. Whalen. B. Herder Book Co., St. Louis. Price, $2.00.

TRAVELLERS' TALES. By Enid Dennis. B. Herder Book Co., St. Louis. Price, $1.50.

THE STORY OF SIR CHARLES VEREKER. A Tale of Romance and Adventure. By Jessie A. Gaughan. P. J. Kenedy & Sons, New York. 1927. Pp. iv—298. Price, $2.00.

TOKENS. By Father Jerome, O.S.B. The Torch Press, Cedar Rapids, Iowa. 1927. Pp. 35.

LARKS CREEK. By Virgil B. Fairman. Frederick Pustet Co., New York and Cincinnati. 1927. Pp. 199. Price, $1.75.

A CHILD'S HYMN TO THE GUARDIAN ANGEL. Words by Father Faber. Music by Mrs. Nellie Lahiff, 201 West 106th St., New York. 1923. Pp. 2.

BLUEGOWNS. A Golden Treasury of Tales of the China Missions. By Alice Dease, author of *The Debt of Guy Arnolle, The Hollow of the Mass,* etc. Catholic Foreign Mission Society of America, Maryknoll, N. Y. 1927. Pp. viii—224. Price, $1.50.

ENDS OF THINGS. By Mary Dixon Thayer. E. P. Dutton & Co., New York. 1927. Pp. 128.

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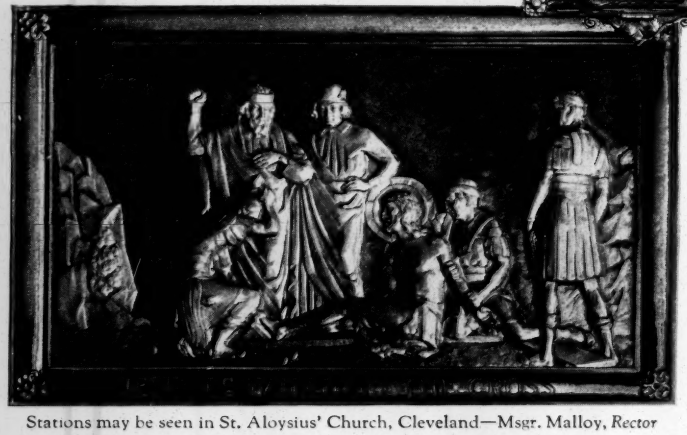

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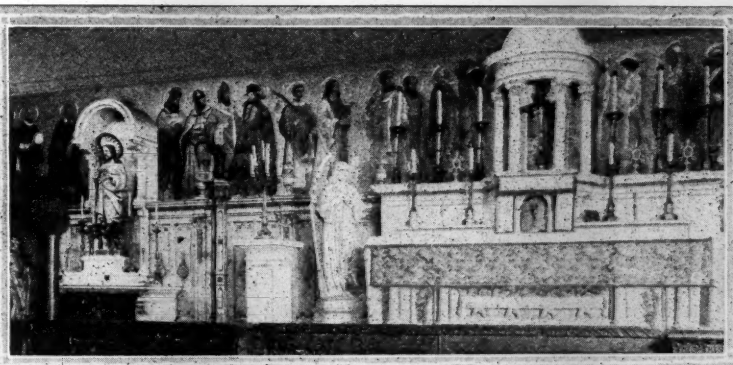

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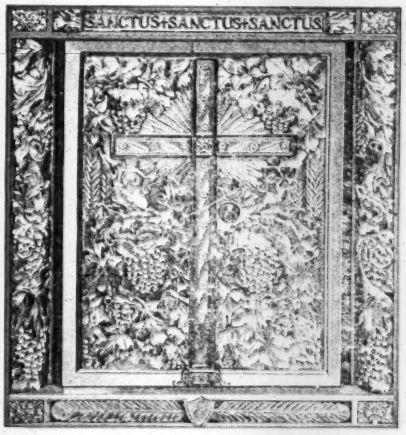

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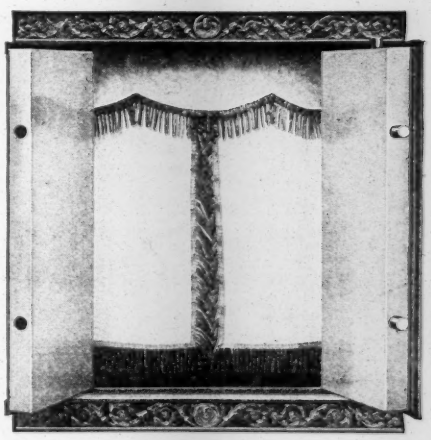

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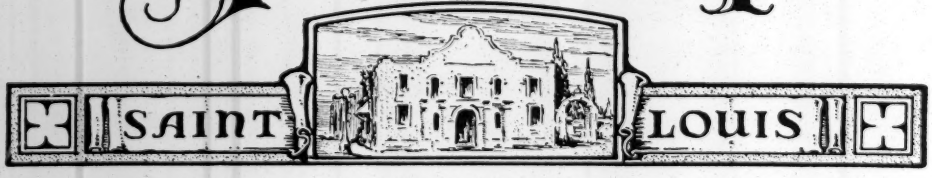

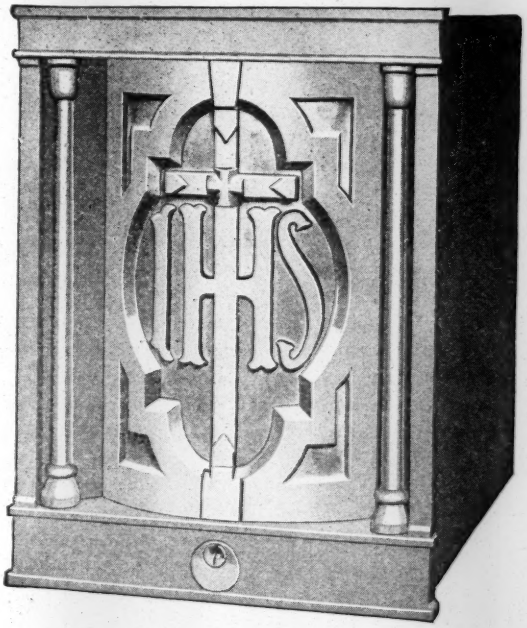

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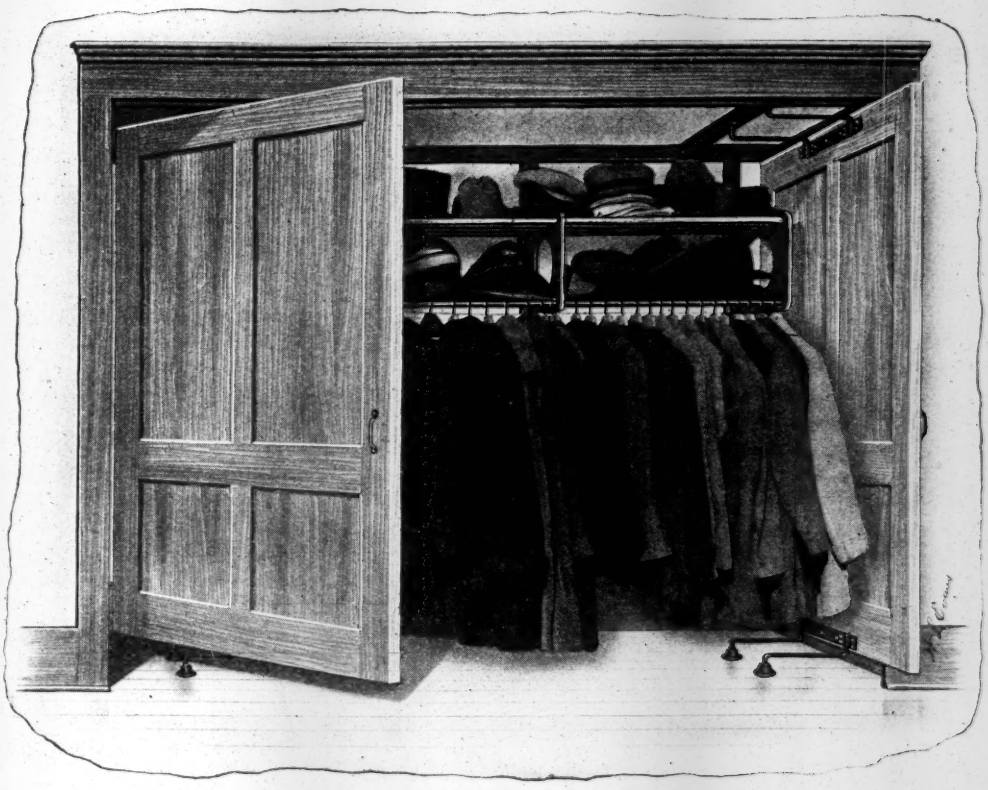

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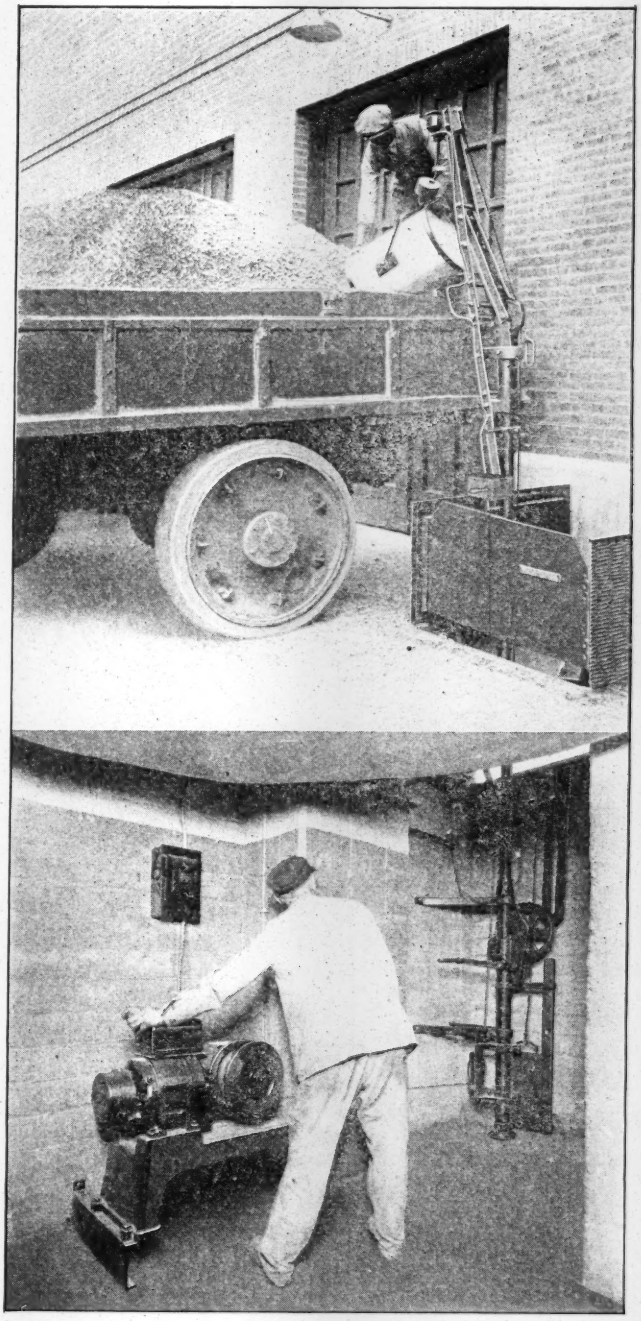

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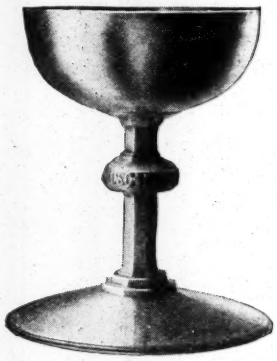

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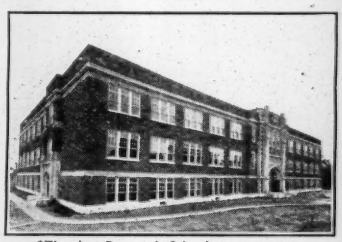

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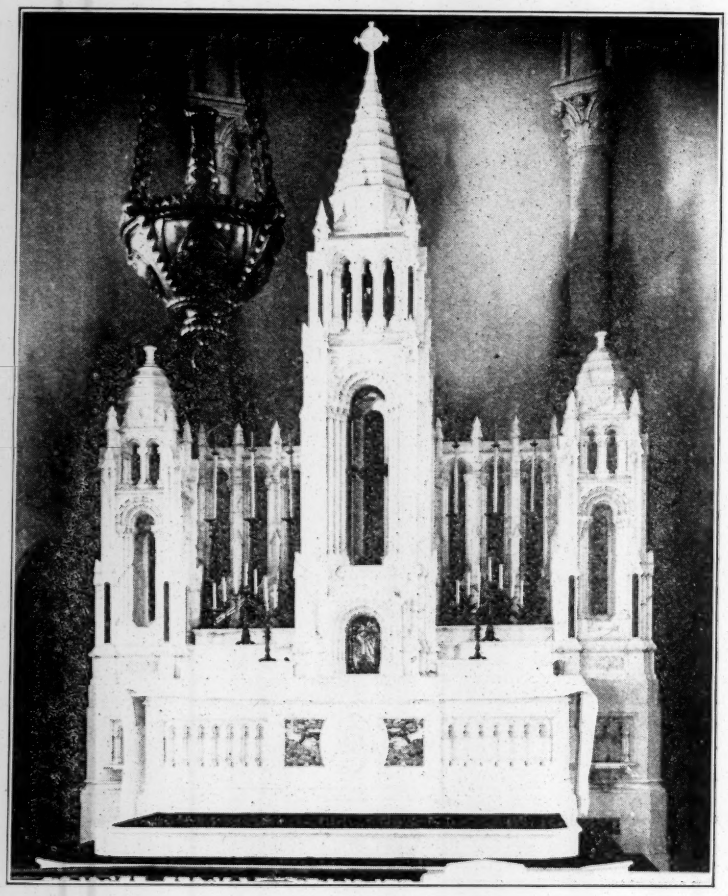

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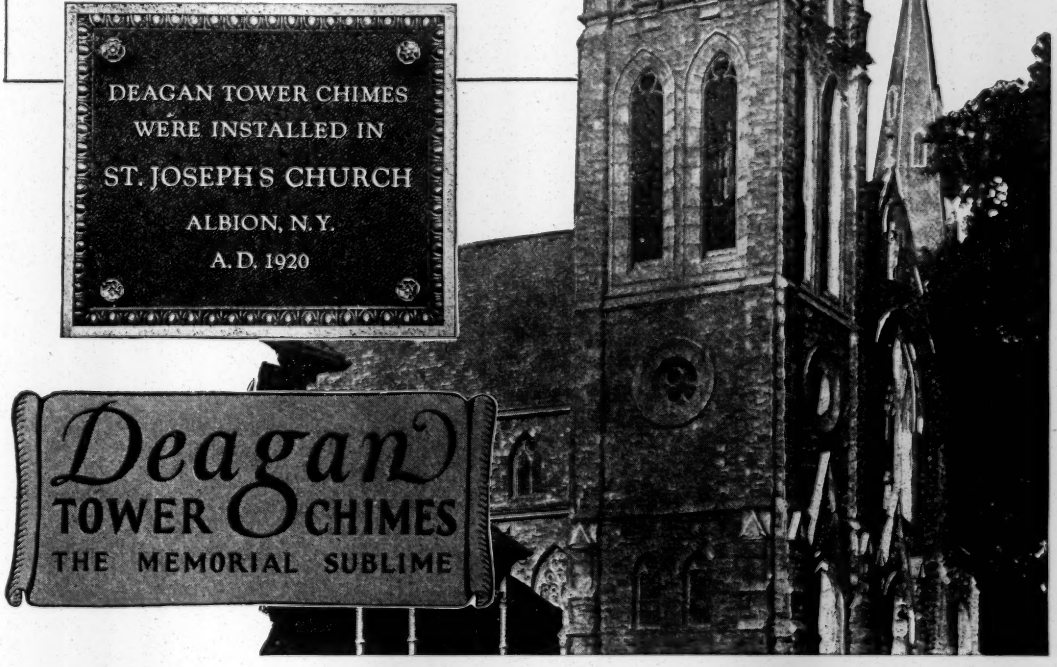

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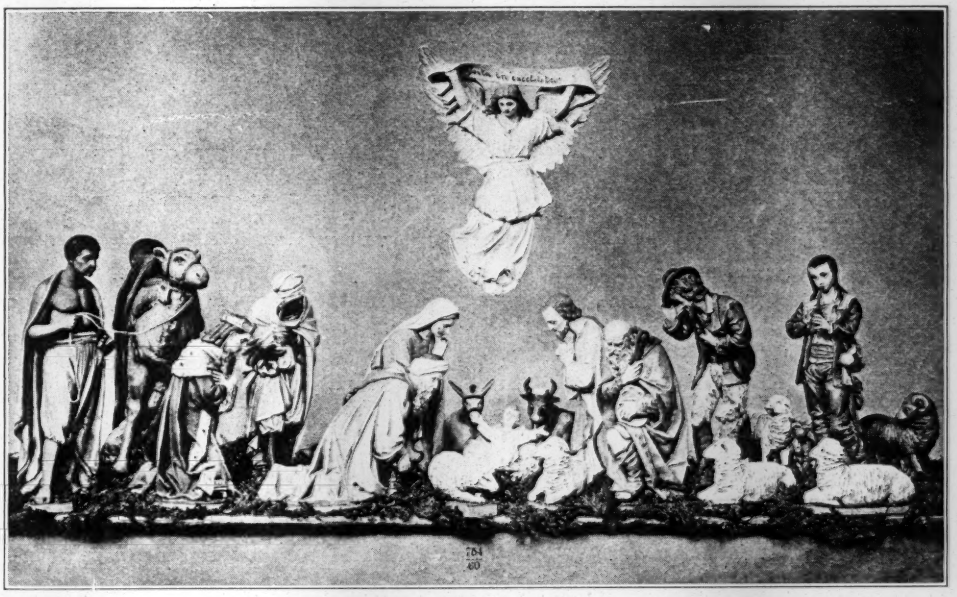

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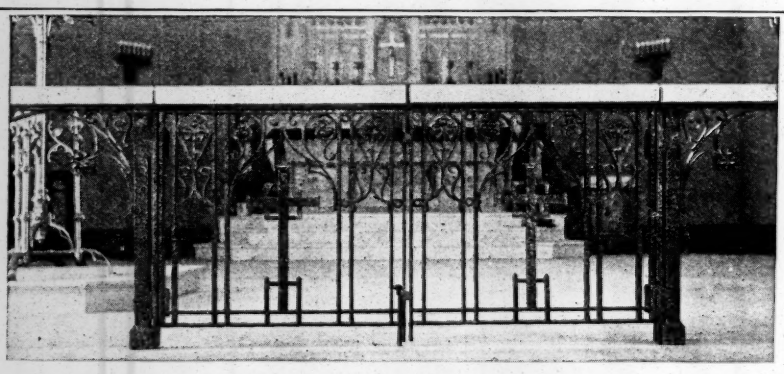

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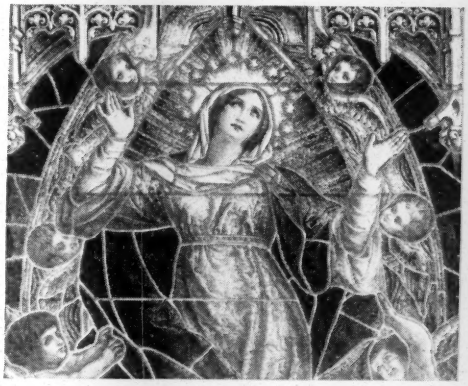

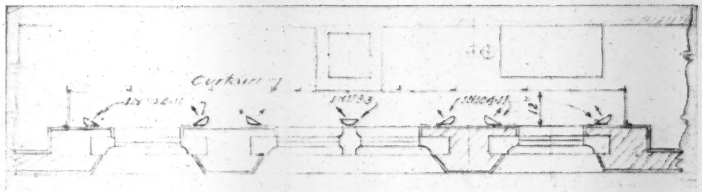

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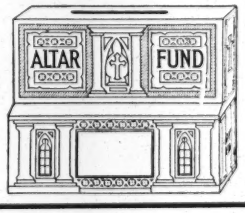

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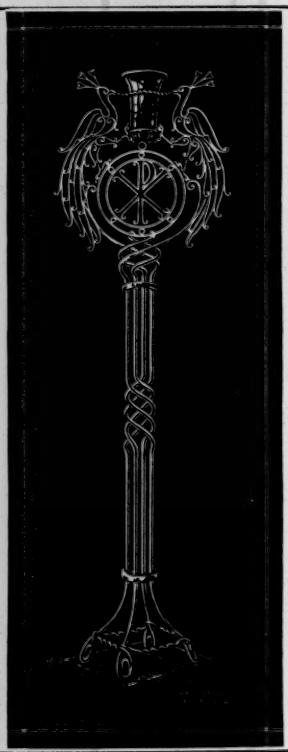

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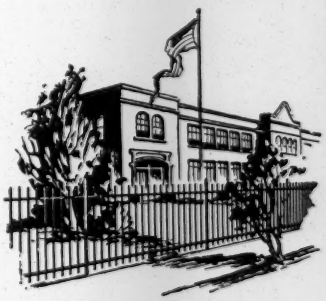

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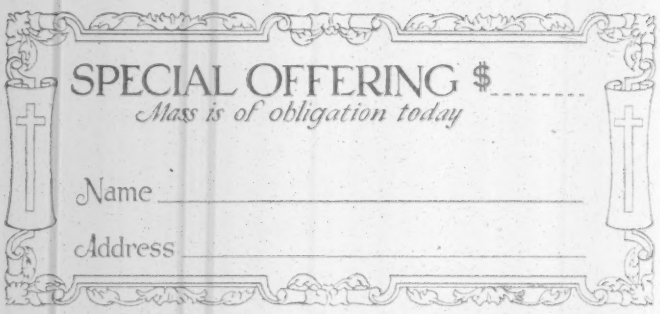

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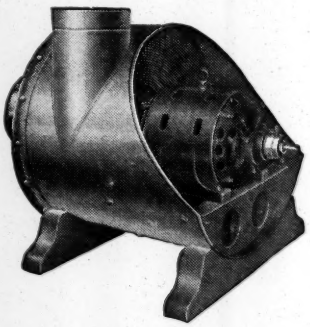

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Here Are The ANSWERS to the 6 questions asked last month

Last month we suggested six questions for churches to ask themselves before buying an organ. The answers to these questions were to be given this month. Here they are.

1. The quality of greatest importance in an organ is tone. When hearing various organs, have an experienced musician with you to get his opinion of their tone.
2. Above all, beware of philanthropic organ builders. Follow common-sense business practices in buying your organ.
3. When hearing organs in other churches, select those organs that are at least five years old.
4. To know whether your organ is really individually built, or merely assembled when your order comes in, notice whether you are asked to make expensive alterations in your church to accommodate the organ, or if, in the space available, the organ seems lost. An organ that is really individually built fits into its chamber like a hand into a glove.
5. Insist that the builder you select send an experienced man to voice the organ.
6. By all means, get tuners and repairmen to give you their opinion of the mechanical construction of the various organs you are considering. They know organs from the inside---and inside knowledge is best.

We will gladly go into details on any of the above answers if any church wishes,---without obligation of course. **The Hall Organ Company, West Haven, Conn.**

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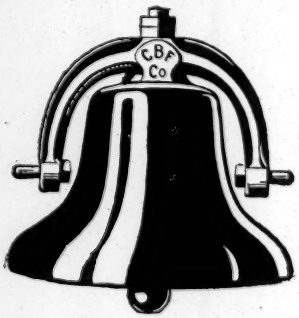

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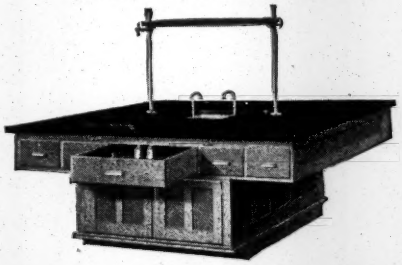

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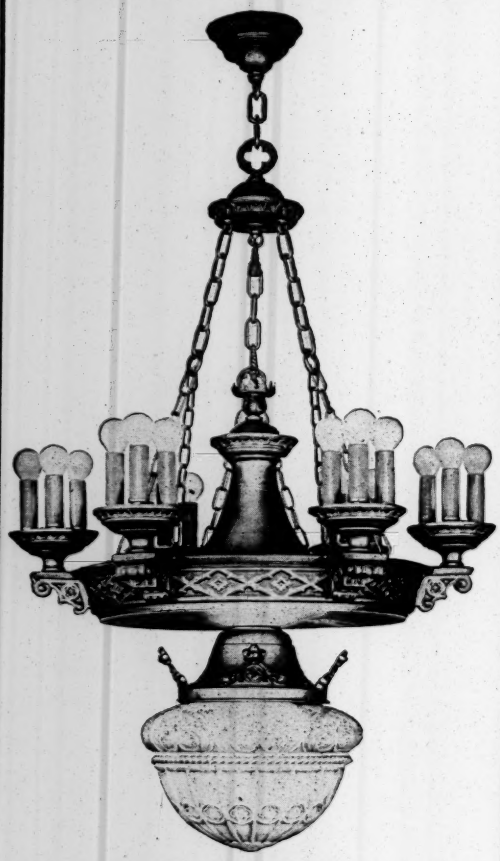

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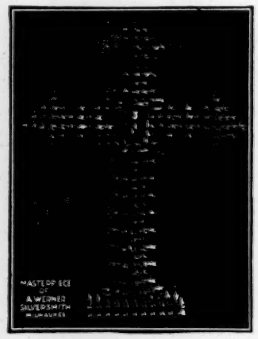

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